

# *The* IMPROVEMENT ERA

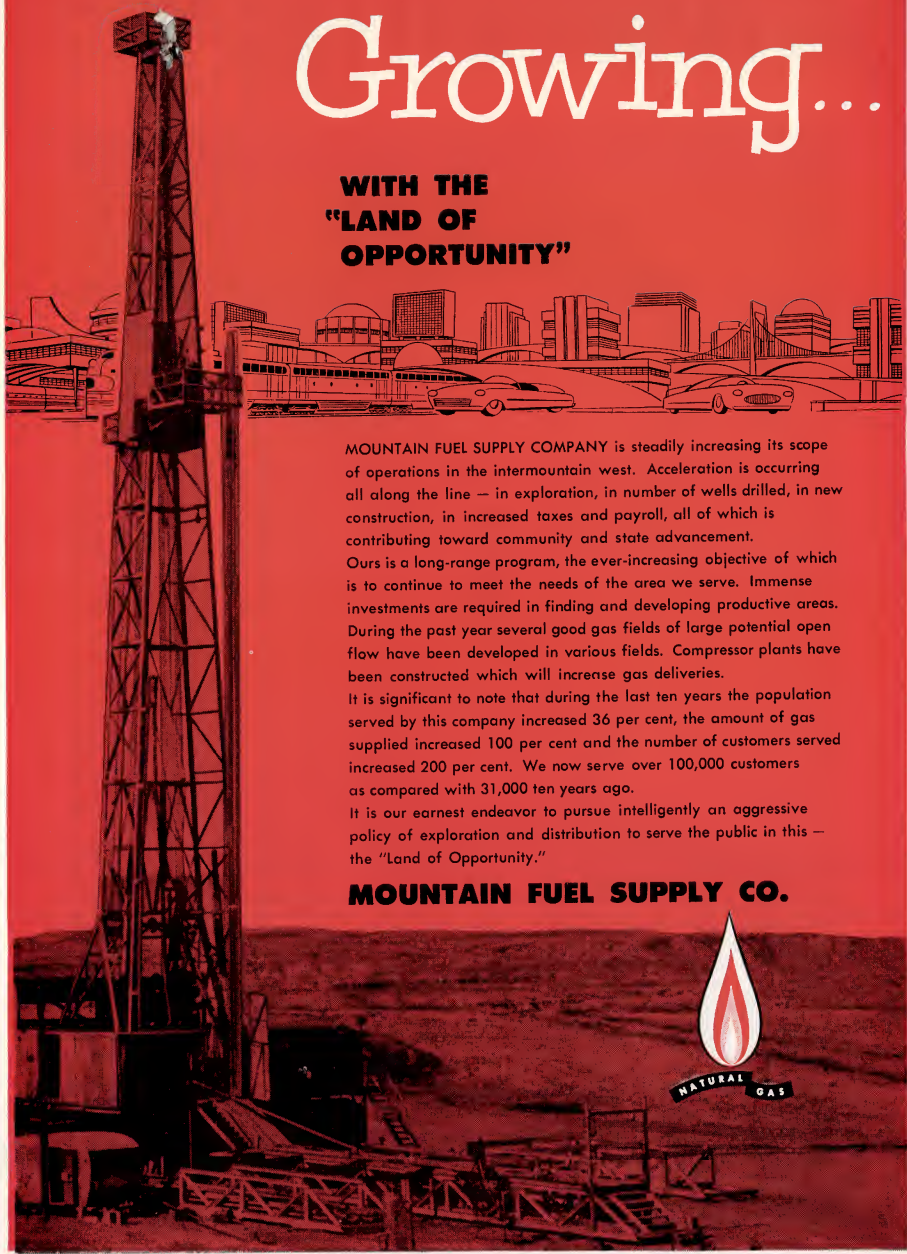
JANUARY 1954



ELDER MATTHEW COWLEY—1897-1953

# Growing...

## WITH THE "LAND OF OPPORTUNITY"



MOUNTAIN FUEL SUPPLY COMPANY is steadily increasing its scope of operations in the intermountain west. Acceleration is occurring all along the line — in exploration, in number of wells drilled, in new construction, in increased taxes and payroll, all of which is contributing toward community and state advancement.

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It is our earnest endeavor to pursue intelligently an aggressive policy of exploration and distribution to serve the public in this — the "Land of Opportunity."

**MOUNTAIN FUEL SUPPLY CO.**



# EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

**L**OCKFOAM, a new plastic developed by Lockheed Aircraft Corporation is finding wide use as a structural stiffener, which can be poured into the cavities of complex parts. Made with both isocyanate and phenolic bases the plastic expands on setting to fill a cavity into which it is poured. It can be varied in density from 1.5 to 35 pounds to the cubic foot.

**T**HE largest icebergs break off the shelf ice which is a continuation of the Antarctic icecap at points where it extends to shallow waters surrounding the continent. The shelf ice is already partly afloat and as gradually pushed out farther from land it breaks off in enormous pieces that may be many miles wide and up to fifty miles long, rising nearly 300 feet out of the water, and having a thickness of about 2700 feet.

**T**HE baking industry in the United States uses one and one-fourth billion pounds of sugar a year, exceeded only by the beverage industry which uses one and one-half billion pounds.

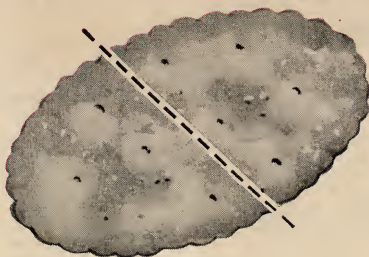
**T**HE great Lisbon, Portugal, earthquake of November 1, 1755 caused damage mainly by the gigantic wave that it started. This wave crossed the Atlantic Ocean and reached the West Indies still thirteen to nineteen feet high.

**E**XPERIMENTS have shown that the conduction of heat is less in fat persons than lean and in women than in men. Women generally have a thicker layer of subcutaneous fat than men, and, in addition, at low temperatures they seem more able to increase their metabolic rate than men; hence women appear to experience with indifference cold which men find trying if protected by the same amount of clothing.

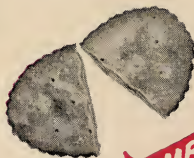
**R**ECENTLY bacteria have been collected from ocean bottom mud from depths as great as 32,000 feet. It takes four to ten hours to bring the samples of mud to the surface. If these bacteria are incubated under pressure of 1000 atmospheres, ten to one hundred times more develop than at atmospheric pressure.

JANUARY 1954

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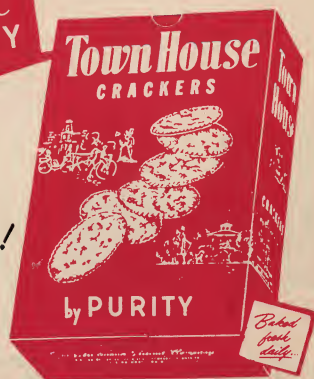


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**Town House**  
CRACKERS by PURITY

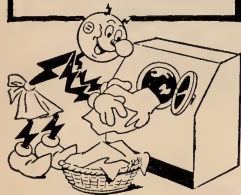
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cracker in 25 years!  
TRY SOME TODAY!*



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## SOVIET EDUCATION

by Dr. G. Homer Durban

VICE PRESIDENT,  
UNIVERSITY OF UTAH

THE POPULATION "bulge" in the United States is making the American school system strain and groan under the burden (Salt Lake City, for example, has about 1300 more first-graders this year than last—which meant finding about fifty-two new classrooms and teachers with about the same funds in an "economy" climate). American taxpayers are having a difficult time trying to understand why schools cost so much money and are asking searching questions about the curricula. This suggests that it may be interesting to see what the other great power in the world does with its schools. The ability of people on both sides to grasp facts and display understanding is a product, largely, of education. Therefore, to know something about "education" in the USSR may be instructive and useful to us.

The first thing to realize is the enormous strides taken by Soviet "education" in the last four decades. The Czarist census of 1897 showed that about 30 percent of the Russian population could sign their first and last names. The 1939 census showed that 81.2 percent could read and write with some competence. In 1914 there were ninety-one institutions of higher learning in the Russian empire, located in sixteen cities. In 1939 there were 708, situated in 154 cities; today about 900. In 1914 the empire boasted 15,000 general libraries. In 1939 there were 60,000 with some 300 million volumes, plus 50,000 children's libraries, and about 100,000 traveling "bookmobiles" or traveling libraries. Many of these were more obviously for propaganda and indoctrination purposes, although all aspects of Soviet education are concerned with molding "safe" and "sound" citizens for the Soviet socialist state. Especially stressed are devotion and obedience to Soviet authority, and loyalty and service for the upbuilding of a stronger and more powerful Soviet Union.

The Soviet boy or girl enters school at age seven. As in the United States, this is compulsory. However in the United States a child's parents may frequently choose between private and public education. In the Soviet Union there are, of course, no private schools as we know them. Although entrance at seven is one year later than the six-year-old entry in the USA, I am reminded of the fact that my own boy became seven on October 16, 1950, just a few days after he was permitted to enter the first grade in Salt Lake City—

because the "population bulge" had forced the school system to shift entering birthdates after the war. And although a gallant(!) fight was put up by his parents in 1949, on the eve of his sixth birthday, we had to bow to the will of Utah, comforted by the advice from the professional educators that "the boy would do so much better a year later." I suppose he has. So, maybe, the Soviet boys and girls all do better at seven than six—but this comment is thrown in largely for comparative analysis by readers who have met the problem!

If he lives in the outlying rural districts, the Soviet child probably enters a "seven-year" school; if in a larger place, a "ten-year" school, which is rapidly replacing the older "seven-year" institutions. Those from the seven-year schools will probably go back to the land after the seventh grade.

However about 20 percent are drafted into state labor reserves for four years of free on-the-job schooling in what might be described as rough equivalents of our "CCC camps" in the 1930s. Another 10 percent may go on to special four-year professional and technical high schools, provided their parents or others can muster tuition fees (which in 1940 were 150 to 200 rubles each year).

In the ten-year schools the described curricula is quite impressive, and on paper, superior to what is found (also on paper) in some of our rural high schools. Since 1940, *either English, French, or German is required of all students from the fifth grade on, depending on the teacher available or teachers.* This training in linguistic ability may be compared with many American rural high schools (grades 10-12) where no instruction is available in modern languages. Even in our many US state universities and colleges more students earn bachelor of science (without a language) than bachelor of arts degrees (with a modern language). Moreover, for quite obvious purposes, at least one of these schools (there may be more) exist in which all subjects are taught in a foreign language, e.g. English.

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THE IMPROVEMENT ERA

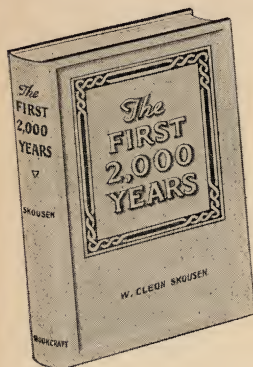
*THESE  
Times*



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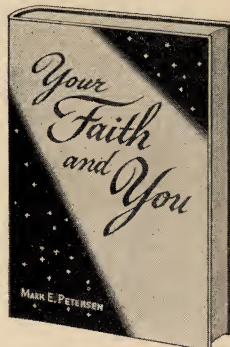
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# The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"

VOLUME 57

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January 1954

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The Church of  
 Jesus Christ  
 of Latter-day Saints

## The Cover

We honor Elder Matthew Cowley (1897-1953) who has been a member of the Council of the Twelve Apostles since October 1945. This is a Boyart Studios photograph.

## EDITORIAL AND BUSINESS OFFICES

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THE IMPROVEMENT ERA



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## These Times

(Continued from page 2)

The earlier curricula in these schools include geography, natural history, physical and military training, drawing, music, elementary design, elementary science, and arithmetic. At the end of the ten years, each student is required to pass comprehensive examinations in each of the following subjects: Russian language and literature; algebra, geometry, trigonometry; physics; chemistry; modern history; history and constitution of the USSR; his foreign language (English, French, or German), and his native language if he is located outside of the RSFSR or White Russia (e.g., Uzbek, Yakut). College students in Utah frequently complain about having to take a single comprehensive examination, after sixteen years of schooling, and in their major subject!

After two years of military training, a product of the ten-year school may enter one of the institutions of higher education, provided he can gain admission by passing a nation-wide competitive examination. There were reported to be some 900 such institutions in 1952, all administered directly by the central government. The sixteen local republics administered centrally the seven and ten-year lower schools. This may be compared with the decentralized control in the U.S. where there are over 100,000 local districts. The 900 Soviet "universities" and technical institutes are producing some 50,000 "engineers" each year from their 900,000 or so students, compared with some 15,000 engineers currently being turned out by American education. However the figures are hardly comparable except to underline comparative values. The remainder of the Soviet advanced students "major" in the arts, social sciences, education itself, public health, agriculture, and life sciences. Fees are required in these institutions; however, selected veterans and "Heroes of Soviet Labor" so-called, together with what we would call "A" students, are exempted. It has been reported that nearly 80 percent of all students in Soviet higher education receive "scholarships" or, are paid for attending. This may be compared with a typical state university in the USA where rarely more than 5 percent will enjoy even tuition scholarships, the 95 percent being able to pay or "work their way" in this marvelous land of freedom and opportunity.

Thus we now come to face one of the first generations of literate "Russians" in history. Their education is state-designed and controlled to inculcate obedience and devotion to the Soviet Union, its leaders, their designs and purposes. With this basic discipline and

(Concluded on page 38)

THE IMPROVEMENT ERA

# Are you protected against Doctor and Hospital Bills

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Prostate  
Removal of tube or ovary  
Gastric operations  
Tumors  
Varicose Veins  
Lung removal

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...and many more



## HOSPITAL ROOM & MEALS

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# THE TEMPLE CORNERSTONE at Los Angeles



Top: President David O. McKay presiding at the ceremonies. President Clark is on the right.



Center: President Stephen L. Richards watches as Thomas B. Childs masonry contractor, directs the placing of the cornerstone. Bottom: Part of the approximately ten thousand persons who witnessed the cornerstone ceremonies.



**A**S THE COPPER box was sealed, and the cornerstone of the Los Angeles Temple was put in place, one couldn't help but wonder what events would intervene, and how much time would come and go until the miscellaneous contents of that box would be seen again by men. The list included these items of interest:

Books: Bible, missionary edition; Triple Combination—the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price; *Gospel Ideals* by President David O. McKay, one set *Century of Mormon Activities in California* by Leo J. Muir; one book of *Hymns*, Church of Jesus Christ of Latter-day Saints; *Recreational Songs*, published by the Mutual Improvement Associations; *The Children Sing*, Primary and Junior Sunday School song book; *Directory, Church of Jesus Christ of Latter-day Saints*, 1953; *Annual General Conference Report*, April 1953; pamphlet, "Church Welfare Plan," by Albert E. Bowen, 1946.

Magazines: *THE IMPROVEMENT ERA*, April 1936 and April 1953 (Temple editions); and December 1953; *The Instructor*, *Relief Society Magazine*, *The Children's Friend*, December 1953.

Newspapers: *Deseret News-Salt Lake Telegram*, December 5, 1953; *Deseret News Church Section*, September 26, 1921; *Salt Lake Tribune*, December 10, 1953; and one copy each of *Los Angeles Times*, *Examiner*, *Herald-Express*, *Daily News*, and *Daily Mirror*; and *California Intermountain News*, *Santa Monica Outlook*, and *Westward Independent*.

Photographs: General Authorities; Dwight D. Eisenhower, President of the United States; Los Angeles city and county officials; stake presidents in the Southern California region; construction of Temple; Temple workmen.

Miscellaneous: Photostatic copy of the first issue of *Deseret News*, 1850; coins in various denominations; copy of construction plans; and statement of Temple contributions to date.

The cornerstone for the eleventh and largest temple to be built by the Church of Jesus Christ of Latter-day Saints was laid in Los Angeles on Friday, December 11, 1953, with most of the General Authorities of the Church in attendance and with President David O. McKay presiding.

Some ten thousand members and interested friends who gathered on the temple lot are said to have constituted the largest number of Latter-day Saints ever to come together in California on one occasion.

Those who came, including distinguished guests and public officials, heard something of the history and distinctive purposes of temples in the comments of President McKay and remarks and beautiful prayer of President Richards and in the brief and impressive address by President Clark. They heard also the 200-voice Mormon choir of Southern California directed by H. Frederick Davis impressively sing Mormon hymns and other songs, and they heard President William Noble Waite of South Los Angeles Stake pledge the completion of the large fund to be raised in that temple area.

(Continued on page 50)  
THE IMPROVEMENT ERA



It is difficult to write a definition of the American way.  
But it is easy to find good examples. Here is one:



## How to pour molasses out of a cup

The first woman who greased the cup before measuring molasses deserves a small but appropriate medal for ingenuity. Likewise, the first man who thought to tape an emergency key under his car hood. Or whoever first sprinkled salt on an icy sidewalk. Or whoever first had the happy thought to warm a knife before cutting fruitcake.

In case you think all pesky problems center around the home, try soldering the connections on a radio. Or suppose you try assembling the bits and pieces of an automatic toaster.

If you did it for a living, you'd be on the lookout for better ways of working. That's for sure. In our family, a General Electric man or woman who finds an easier way to work a tool, to tighten a belt, or pack a parcel may win the price of a new hat, or a suit, or maybe even win the price of a new car.

Our sugar bowl marked "Cash for Suggestions" has been hit for over \$4,600,000 by employees in past years. Last year, over 27,000 suggestions were accepted and rewarded. This has been going on since way back in 1922.

As we write this, an order clerk in our Schenectady plant has just won himself a tidy \$4,800. His bright idea was a better way to use copper in motors and generators. By the way, we asked him how he planned to use the money. A new well on the family farm would be first, he said. The old well ran dry.

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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### October 1953

**18** DALLAS STAKE organized from portions of the Texas-Louisiana Mission with Ervin W. Atkerson sustained as president and Elders Wendell Reeder and Ernest D. Wright as his counselors. New wards with their bishops are: Dallas Ward, Bishop Carl Richards; Ft. Worth Ward, Bishop Frank G. Hart; Kelsey Ward, Bishop Emmons C. Bryant; Longview Ward, Bishop William B. Posey; Shreveport (Louisiana) Ward, Bishop Frank H. Turner; and Waco Ward, Bishop Ray D. Curtis. Branches with their presidents are: Cleburne Branch, President William R. Whitehouse; Enoch Branch, President Walter L. Bailey; Grand Prairie Branch, President Angus G. Green; Gilmer Branch, President Gerald D. Fowler; Hooks Branch, President Alexander J. Ireland; Kilgore Branch, President Edward S. Russell, Jr.; Pittsburg Branch, President Chester K. Wade; Queen City Branch, President Dolfus D. Brown; Sherman Branch, President John M. Mannewitz; Wichita Falls Branch, President Marvin D. McDaniel. The Dallas Stake has a membership of approximately four thousand. It was organized under the direction of Elders Mark E. Petersen and Delbert L. Stapley of the Council of the Twelve. With the organization of the Salmon River and Dallas stakes, the Church has 211 such units now functioning.

**23** HIGH winds damaged the recreation hall of the Nibley Ward, Hyrum (Utah) Stake.

**25** PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Hooper First Ward, Lake View (Utah) Stake.

**31** THE First Presidency announced the appointment of Elder LeGrand F. Smith as president of the Texas-Louisiana Mission, succeeding President Benjamin F. Bowring. President Smith, currently serving as first counselor in the Palmyra (Utah) Stake presidency, is a former member of the high council of that stake, and before that served for thirteen years as bishop of the Spanish Fork Third Ward. As a young man he filled a mission in Texas. Accompanying him to this field of labor will be his wife, Mrs. Phyllis Day Smith.

The First Presidency announced the appointment of Elder Samuel A. Hendricks as president of the West Central States Mission, succeeding President Sylvester Broadbent. President Hendricks, who serves as president of the Malad (Idaho) Stake, once filled a mission in the Northwestern States. He has been a member of the Malad Stake high council, and a member of the stake presidency. Since 1950 he has served as vice-chairman of the Northern Utah Church welfare region. Accompanying him to the mission field will be his wife, Mrs. Martel Wight Hendricks, and their son, Samuel, Jr.

According to an authoritative study by Raymond Walters, president of the University of Cincinnati, Brigham Young University, enrollment-wise, is the largest church-related university or college in the United States. The survey used October 1952 enrollment figures, when BYU enrollment was 6198. It was followed by St. Louis University, 5912; Marquette University 5727; Fordham University, 5658; University of Detroit, 5248; University of Notre Dame, 5102. Enrollment figures at BYU in October 1953 are placed at 6605.

### November 1953

**1** ELDER Alma Sonne, Assistant to the Council of the Twelve, discussed the subject "Religious Dividends" on the "Faith in Action" radio series of the National Broadcasting Company. Music for the transcribed program was by the Mormon Choir of Southern California.

Elder Stirling W. Sill of the general board of the Deseret Sunday School Union began a series of radio addresses on the Church program on KSL.

**6** THREE new members of the general board of the Deseret Sunday School Union were announced: Elders Henry Isaksen, Alva H. Parry, and F. Wayne Roskelley.

**8** PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Bountiful Fifth Ward, Bountiful (Utah) Stake. The building also serves as a stake recreation center.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Covena Ward, Pasadena (California) Stake.

(Continued on page 47)

THE IMPROVEMENT ERA

# Elder Matthew Cowley—1897-1953



WITH PROFOUND SORROW the membership of the Church learned of the passing of Elder Matthew Cowley, member of the Council of the Twelve Apostles, Sunday morning, December 13, 1953. He and his wife, Elva Taylor Cowley, had gone to attend the cornerstone laying ceremonies for the Los Angeles Temple. Elder Cowley, fifty-six years old at the time of his sudden death, had earned a respected name for himself through his missionary work as well as through his activity

as a member of the Council of the Twelve. He was a convincing speaker and his appeal to youth was strong because of his love and understanding of them. It was while he was addressing a group of students at Brigham Young University in Provo, Utah, that he suffered a heart attack in 1946.

President McKay had seen Elder Cowley on Saturday morning, the day following the ceremonies, and said at that time that Elder Cowley was not feeling well. Elder and Sister Cowley had planned to visit in Los

Angeles a few days before returning home. In fact they had visited with Joseph F. Cowley in his Los Angeles home Saturday evening. His brother said to him as Matthew was leaving, "Now, Matt, take care of yourself. We want you with us a long, long time."

Brother Cowley said, "Joe, life is eternal." It proved to be his last testimony. Brother Cowley apparently did not suffer but died in his sleep.

MATTHEW COWLEY was born August 2, 1897 in Preston, Idaho, the son of Matthias F. (formerly a member of the Council of the Twelve) and Abbie Hyde Cowley. He was baptized by his father in Cardston, Alberta, Canada, on August 2, 1905. October 21, 1914, he was set apart as a missionary to New Zealand and departed the following day for a mission that lasted for nearly five years. He returned July 3, 1919 and three years later (July 13, 1922) married Elva Taylor in the Salt Lake Temple.

His schooling prepared him for the law, having been graduated from LDSU, attending the University of Utah, and completing his training at George Washington University, at which time he worked for the late Senator Reed Smoot as special assistant to the Senate Finance committee. Earlier he had been a clerk in the Federal Reserve Bank of Salt Lake City, Utah.

When he returned to Utah, he opened his law office. It was while he was a member of the firm of Cowley and Thomas that he was elected Salt Lake County attorney on the Republican ticket in 1930, a position he held for two years, following his service as assistant county attorney. He also was president of the Young Men's Republican Club for one year.

In addition to his service as an Apostle and a missionary, his activity in the Church included membership on the Wells Stake Sunday School board, ward Sunday School and Mutual Improvement Association teacher.

(Continued on following page)



Elder Matthew Cowley with his daughter Jewell Sheffield, Sister Elva Cowley and their adopted son Duncan Meha.  
JANUARY 1954





Matthias F. Cowley, father



Abbie Hyde Cowley, mother



Matthew at the age of four.

## Elder Matthew Cowley

*(Continued from preceding page)*

Following Brother Cowley's death, President McKay said of him: "He had a combination of rare gifts, a keen sense of humor, a rare and stirring eloquence; he was a great preacher of the truth. A love for his fellow man moved him to deeds of kindness and mercy on all occasions.

"Elder Cowley had a trust in wayward humanity that begot in them an implicit trust in him; a devotion to his people and their interests that inspired confidence; a love for the dwellers of the Islands of the Sea

that brought him their full respect, confidence, and love in return. He had a great and simple faith that carried solace to the sick and the healing influence of the Spirit of the Lord to the afflicted; a forthrightness that engendered respect even in those whom he had to correct for wrongdoing. He had a great measure of kindness, patience, forbearance, tolerance, and charity he bestowed upon all.

"He had a great soul and was one of the chosen instruments of the Lord to carry on the vital work of this Dispensation of the Fulness of Times.

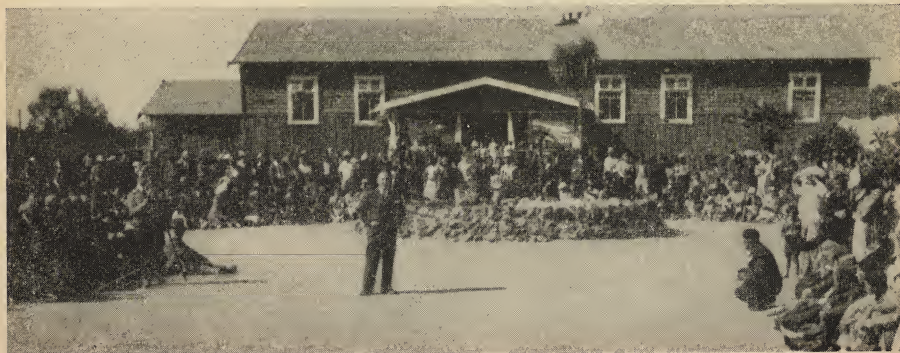
"We, the Saints, the world round, shall miss him. We pray that his

influence for good may radiate in ever-widening circles.

"To his bereaved wife and children, to his kinsfolk everywhere, we extend our sincere sympathy and our prayers that the Lord will bestow upon them his peace and consolation. May their minds be filled with the joyous memories of past associations that will crowd out the sense of present loss. May they, day by day, come to a fuller knowledge that shortly they will be with him in an association of joy and bliss that will last throughout eternity."

During the time of Elder Cowley's

*(Continued on page 49)*



Speaking to King Koraki, Princess Te Pua, and their people, at Ngaruawahia, New Zealand, April 1939.



# WINTER SILENCE

—Photograph by Don Knight

*W*hen silver frosted trees bend earthward  
And cold, pushing winds  
Deep-white the once green meadows,  
I wait spring's morning sun-tide,  
In weighted silence of long months  
And shadows swept by wings  
Until the north takes back  
Its scattered birds.

*by Eugenie Daniels*





## THE CYCLE

By *Verdie McMillen*

FONDLY I held her warm, pink hand  
Until her baby voice gave its command,  
"Let go!"  
I knew it must be so.

I sewed fine seams on turquoise voile,  
Till confident she asked me not to toil:  
"Teach me!"  
Again my hands were free.

The lamps burned bright for her to dance;  
She trembled at her sweetheart's touch—  
his glance  
Intent,  
Her face was eloquent.

She dreamed of home and fireside,  
A baby's hand, a tiny life to guide.  
I knew  
Life's pattern would run true.

## THIS NEW YEAR

By *Elaine V. Emans*

MY heart can scarce do otherwise  
Than stand upon tiptoe before  
This radiant new year, whereon lies  
No scar nor any blemish nor  
Defeat nor wrong—and wherein must  
Be valiancy it has not known,  
And loveliness, and hope, and trust,  
Birdsong, and peace to call its own,  
And, next in constancy to none,  
Love for its dear companion!

## A PRAYER FOR THE NEW YEAR

By *Joseph Baldwin Haston*

DEAR LORD of space and time, we pause  
again  
At this the threshold of another year  
To thank thee for thy goodness heretofore  
And claim the constant bounty of thy love  
Along the unknown path that lies ahead:  
Not as a right, for merits that are ours,  
But humbly in the name of thy dear Son,  
Who said that thou wouldst give did we  
but ask.

So now we ask for guidance for our feet,  
For manna for our bodies and our minds,  
For that true bread that thou alone canst  
give  
To keep us strong of heart and staunch of  
soul  
That we may love and serve our fellow  
man  
As thou dost love him, giving help and  
hope,  
In Jesus' name, to him who needs our aid,  
Whatever be his nation, class, or creed.

Help us to help each other day by day  
With kindly heart and sympathizing hand;  
Forgive, we pray, all those who do us ill;  
And when the shadows of the night shall  
come  
Grant that thy loving presence we may  
feel,  
As One who through the day has walked  
with us.

## TIME

By *Bernice Burton Holmes*

WE know we are only gnawing  
At the little pieces of today.  
Forever is cut up into little pieces  
Called "tomorrow," "today," and "yester-  
day";  
But they all roll into one big ball  
We call "last year"  
Or "long ago."



—Photo by *H. Armstrong Roberts*

## MOUNTAIN SONG

By *Margery S. Stewart*

MOUNTAINS were my playgrounds;  
That is why there is a difference  
In my thoughts and yours. Plain-bred,  
You had no ridging rock of fence  
To shut you in. No need to break  
Your fingers on the shale to gain  
An extra moment of the sun's fierce fire.  
But I have leaned on sky, breathed pain,  
Spent on the wind to mock the valley floor,  
Felt myself a giantess to see  
The houses shrunk to playthings and the  
men,  
Small, foolish ants, begin their industry.  
I know the nests of creeks.  
I know where caves are. I have sat within  
And watched wind toppling pines,  
And lightning thrust wild fingers in  
Seeking me. I am of earth that breeds  
Sego lilies, sage, paintbrush, columbine.  
I have been ground by great rocks,  
Smoothed by creeks, broken by the shine  
Of deer's eyes come on suddenly at dusk.  
I cannot make myself conform to east  
Or south or north or other cultures.  
My bread was Neph and the ancient priest  
Benjamin. . . . My drink, the slain Prophet  
Of Nauvoo. I turn, still thirsty, from all  
Other springs. I am these canyons and  
This bitter history. I am tall  
As I accept my soil. The forging fire  
Leaps high. I shall not shrink,  
Nor turn aside, nor tire,  
But burn in it and be  
One with all elements that foster me.

## WEAPONS

By *Catherine E. Berry*

I HAVE no safe assurance  
For any tomorrow,  
Only faith to give me strength  
To face each sorrow.

I have no safe assurance  
For any coming year,  
Only love to hold my hand  
And banish any fear.

This I know—the sun will shine  
After every storm,  
And faith and love are weapons  
Against all harm.

## LOOK YOU TO THE MOUNTAINS

By *Wendell B. Hammond*

LOOK you to the mountains;  
Observe their quiet majesty,  
Their profound fastness, how it is declared;  
Awesome is their silent speech.  
Each night climb they to the stars;  
Daylight finds them in heaven's serenest air.  
Vast is their undisputed realm;  
Immense, their restrained powers;  
Constant, their unrevealed benevolence.

Come you now to the mountains;  
Gaze from their heights of rock and cloud  
Upon the immensity of the world below.  
If brave, then may you seek their silent  
places;  
If you are scornful, then may you know  
reverence;  
If you are proud, then shall you be  
humbled;  
If you are humble, then shall you be  
exalted.

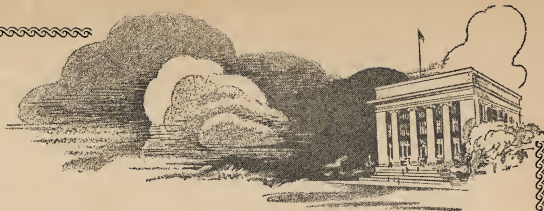
But if never you did stand in deep and  
silent awe,  
Nor deemed you ever, ever should,  
Nor the paths in humility's silent woods  
did walk,  
And never sought or tried to enter there,  
Then seek you not the mountain heights,  
But stay you now and ever in the lower  
reaches  
Where fitfully rise the miasmal night  
mists,  
And where they may slowly lull you  
Into fretful and disturbed repose.  
Aye, ever—or until you hear the moun-  
tains whisper  
That their heights may now be climbed by  
you.

## AUCTION

By *Thelma Ireland*

FOR SALE; one new and dew-pearled day,  
Dressed in a sunrise negligee,  
Untarnished, washed by early rain,  
A bargain you'll not get again.  
A bargain, going for a song,  
A day but brief with memory long,  
So treat with honor and with care,  
Waste not with judgment false, unfair.  
For Sale: a day as fresh as dawn.  
What offer? going, going, gone!





## Some Thoughts on Personal Peace

by President David O. McKay

THERE is an old, old story told of a man from another planet who was permitted to visit the earth. From an eminence he looked down upon the bustling cities of the world. Millions of men, like ants, were busy building palaces of pleasure, and other things that would not last; chasing will-o'-the-wisps; and seeking financial bubbles that burst before their eyes. As he left to go back, he said: "All these people are spending their time in building just bird's nests; no wonder they fail and are ashamed."

The peace of Christ does not come by seeking the superficial things of life. Since time began, men have kept the world in turmoil with their useless strivings, their bickerings, and their contentions. Jesus said to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) Thus the Son of man gave to his disciples and to mankind the "first of all human blessings." But it was a bequest conditioned upon obedience to the principles of the gospel of Jesus Christ.

No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right either in dealing with himself by indulging in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellow men, being untrue to their trust. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us proclaim among men.

If we would have peace as individuals, we must supplant enmity with forbearance, which means to refrain from the hasty condemnation of others. We shall have power to do this if we really cherish in our hearts the ideals of Christ, who said:

"... if thou bring thy gift to the altar, and

there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

Note the Savior did not say if you have ought against him, but if you find that another has aught against you. How many of us are ready to come up to that standard? If we are, we shall find peace. Many of us, however, instead of following this admonition, nurse our ill will until it grows to hatred; then this hatred expresses itself in faultfinding and even slander, "whose whisper over the world's diameter as level as a cannon to its mouth, transports its poison shot." Backbiting, faultfinding are weeds of discord and thrive best in superficial minds, as fungi grows best on weakened plants.

"Bear ye one another's burdens," but do not add to those burdens by gossiping about your neighbors or by spreading slander.

If the world would be at peace, it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

There is an example of dictatorship supreme! In contrast to this, Christ's plan was to give men their free agency.

"To every man," says Joseph Smith, "is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination."

A man may act as his conscience dictates so long as he does not infringe upon the rights of

(Concluded on following page)

## The Editor's Page

## THE EDITOR'S PAGE

(Concluded from preceding page)

others. That is the spirit of true democracy, and all government by the priesthood should be actuated by that same high motive. We are told,

"... the rights of the priesthood are inseparably connected with the powers of heaven. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:36, 41, 43.)

If you would have peace, then follow the words of the Savior: "He that will do the will of my

Father which is in heaven shall know of the doctrine whether it is of God, or whether I speak of myself." (See John 7:17.) The perfect peace comes to the individual who has a testimony of the truth of the gospel of Jesus Christ.

"How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptation. The peace of the soul consists in an absolute resignation to the will of God."

The way to peace for individuals and nations is to have "... the kingdom of God ... within you." (Luke 17:21.)

May peace come to each of us, and to the whole world.

## Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## The Resurrection UNIVERSAL

### Question:

*Will you be so kind as to give me some help on the following question:*

*If sons of perdition are to become members of the devil's kingdom, will they be permitted to have tangible bodies, or will they be like Satan, denied the right to bodies? In other words, will sons of perdition be resurrected and receive immortal bodies, or will their bodies be destroyed?*

### Answer:

THE SCRIPTURES are very clear on this question.

Paul, for instance, wrote to the members of the Church at Corinth, "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) The Savior told the Jews that the hour would come when he would visit the dead and they should hear his voice, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:29.) In a revelation to the Prophet Joseph Smith the Lord said: "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall

all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all." (D. & C. 29:26.)

Our Redeemer came into the world to obtain the mastery over death. If one soul born into this world, no matter how wicked he may be, were denied the resurrection, then Jesus Christ would not have the victory. It is imperative, therefore, that *all* must receive the resurrection, and Amulek declared this emphatically to the people of Amonihah (see Alma 11:40-45), as did Alma to his son Corianton. (See *Ibid.*, 40:22-26.)

The second part of the question is, will they receive their bodies in the resurrection and then afterwards have them destroyed? Alma has answered this in his discourse at Amonihah:

"And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

"Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

"Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice;

THE IMPROVEMENT ERA



and they cannot die, seeing there is no more corruption. (*Ibid.*, 12:16-18.)

President John Taylor in a discourse December 31, 1876, said:

"What, will every body be resurrected? Yes, every living being; 'but every man in his order, Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end.' That is, the Saints shall live and reign with Christ a thousand years. One of the apostles says, But the rest of the dead live not again until the thousand years are expired. Now all must come forth from the grave, some time or other, in the self-same tabernacles that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body, and we shall appear, many of us, a marvel to ourselves." (*The Deseret News*, December 31, 1876.)

President Joseph F. Smith in a discourse delivered January 20, 1895, said this:

"Then all of the bodies that lie in the grave are called forth; not all at the first resurrection, nor in the morning of the first resurrection, but some perhaps in the last resurrection; and every soul will be required to go before the bar of God and be judged according to the deeds done in the body. If his works have been good, then he receives the reward of well doing. If evil, then he will be banished from the presence of the Lord. Nevertheless, he is an immortal being, because

he possesses his resurrected body. Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies, you can write that down if you please, and never forget it, never allow yourself to have any unbelief on that account: 'As in Adam all die, even so in Christ shall all be made alive.'

"It matter not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead they become immortal beings, and they will no more suffer the dissolution of the spirit and the body." (*THE IMPROVEMENT ERA*, 19:386.)

In a discourse at the conference held April 7, 1844, the Prophet Joseph Smith made the following remarks on the resurrection:

"There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come: they shall die the second death. Those who commit the unpardonable sin are doomed to *Gnolom*, to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to the resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God; for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone." (*D.H.C.* vi:317.)

## Should Deacons Be Married?

### Question:

According to 1 Timothy, Chapter 3, Verses 12-13, it refers to deacons as husbands of one wife, etc. Why is the office of a deacon in the Church today held by very young boys?

### Answer:

IT was the judgment of Paul that a deacon in that day should be a married man. That does not apply to our day. Conditions were different in the days of Paul. In that day a minister was not considered qualified to take part in the ministry until he was thirty years of age. Under those conditions deacons, teachers, and priests were mature men. This is not the requirement today. There are in all kinds of churches today ministers who are under that age, and there is

no requirement in the Church in this dispensation that a person must be a matured man before he can take part in the ministry or hold the priesthood. Nor was it the rule in very ancient times, for we learn (D. & C. 107:52), that Noah was only ten years of age when he was given the priesthood under the hands of Methuselah. John the Baptist was ordained when only eight days old when he was ordained by an angel, "... to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people..." (*Ibid.*, 84:28) but John did not enter this ministry until shortly before the coming of Christ to be baptized and enter his ministry. John was a few months older than our Savior.

So you see there is nothing wrong, nothing out of order, in what we are doing, for it is by revelation from the Lord.

*Joseph F. Smith*

# Lift Up Your Eyes, That You May See

by Normand Dee Laub

**L**IFT up your eyes, young men, as you face the future. Look above and beyond. Open your eyes and see, for it will give you hope, strength, and courage to face what must come. Right now the only future you may be able to see is a stretch in the armed services. And what after that? Well, who can tell? This is a day when nobody cares to predict what two years might bring. So you say: "What's the use. Let's live for what there is in it right now and forget the future till it comes. But in answer to your thoughts, will you consider the words of one who once stood where you stand today.

As you go into the service, there will be times of discouragement, heartache, and disappointment. There may be times when the future is dark, so dark that it hardly seems worth while to go on. But you will have become part of a great moving force, and you do go on, because there isn't anything else you can do. At times life may become merely a case of survival and existence. Then is the time, when if you can lift up your eyes and look above and beyond the black wall of the present, you will find the vision and the courage to go on—and it can become much easier, too.

Take with you the standard works of the Church. Study them, you will have many opportunities to do this. Gain for yourself a knowledge of the plan of salvation, the real purpose of man on this earth. Train your eye and mind to see the immediate future, only as a passing scene on the background of eternity. Look through the black clouds of the present to the sunshine beyond, with a firm faith and knowledge that somewhere it does shine. Be lifted up with hope, if not hope in a man-made, war-torn world, then hope in

a world where its Creator will rule and righteousness will reign. Live the kind of life that will not hinder this hope from being strong.

You will be faced with temptation, all kinds and forms of it. Because of your particular place and position, you will hear that greatest of all persuaders, the voice of self-justification, shouting loudly in your ears. Many times you will be mocked, jeered, threatened, and even pleaded with to lower your standards. This will come at times, and in such ways, as to make it extremely difficult to find reason why you shouldn't. Coffee will be the main mealtime drink from now on. Those around will say, "If it wasn't for this coffee, we couldn't make it." But remember, there have been many who experienced such trials and were able to make it. The same with tobacco! There are those who will say if it wasn't for the cigaret to help steady their nerves, some tense moments

might become extremely hard to bear. Again remember, here is one who was able to face some of the worst without its aid and speak comfort and courage to many.

Stick to your standards, and you will eventually be respected, honored, and looked up to. Study your good books and remember your prayers and you will find untold faith, courage, and consolation.

I'm sorry I can't promise you that you will come back, for others have done all of these things and have not been permitted to return.

So now I say to you, live the life you know to be right, and you will find joy untold because of it, if not here, then surely hereafter. You are sure to have some good and some unhappy experiences. You may witness the darker side of life along with its misery and suffering, but remember all of these things will give you experience, for if met in the

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## Through the Eyes of YOUTH—





# IN THE STEPS OF ABRAHAM

PART I

by Stanley Kimball

—Photos by the Author.



Our porter standing on an excavated street in Ur that Abraham may well have used. Notice how narrow the street is.

JANUARY 1954

## EDITOR'S NOTE

What would a traveler witness if he were to attempt to follow the same route that Abraham took on his migration from Ur to Canaan and Egypt? What would be left of the world as Abraham knew it? Would contemporary life and civilizations, living where Abraham lived, evidence any of Abraham's influence?

After finishing a mission in Czechoslovakia and Great Britain, Elder Kimball went to Egypt and Jerusalem for study. Then, after securing letters of recommendation in Arabic and English, he was ready to begin the undertaking. His plan was actually to travel, as closely as possible, the route that Abraham used nearly four thousand years ago.



Stanley Kimball

**F**ATHER ABRAHAM is revered by the three great monotheistic faiths of the world: the Jewish, the Christian, and the Islamic. The message of his book stuns the modern reader with the power and truth contained therein. When we read the book of Abraham:

with the reflection that its light has burst upon the world after a silence of three or four thousand years, during which it has slumbered in the bosom of the dead, and been sealed up in the secret archives of

(Continued on following page)

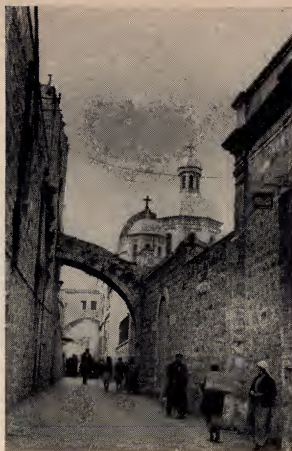
## In the Steps of Abraham

(Continued from preceding page)

Egypt's moldering ruins: when we see there unfolded our eternal beings—our existence before the world was—our high and responsible station in the councils of the Holy One, and our eternal destiny: when we there contemplate the majesty of the works of God as unfolded in all the simplicity of truth . . . we are lost in astonishment and admiration. . . .<sup>3</sup>

Scholars are at variance in many details concerning the precise course of Abraham, but on the essential points they agree. Utilizing the book of Genesis, the book of Abraham, maps, and the opinions of great men in this field, a provisional itinerary was worked out.

Abraham was born in Ur.<sup>2</sup> The ancient home of Abraham has been brought to light through the efforts of Sir Leonard Woolley of the British Museum, who excavated the site of Ur in southeastern Iraq from 1922 to 1934. Any on-the-spot study of Abraham would naturally begin at his birthplace—therefore, early one morning a taxi bound for Baghdad pulled up in front of the American colony where I lived in Jerusalem. (This may impress the reader as an expensive manner of travel. It is not; and besides, often it is the only transportation there is. And you're lucky to have it! The Jewish-Arab war had curtailed or stopped most bus and train schedules. For \$10.00, a seat in the taxi may be purchased from Jerusalem to Baghdad.) So we started: eight Arabs and myself, in one touring car for a journey over



Section of the Via Dolorosa, Street of Sorrow, the supposed route of the Savior to Golgotha.

six hundred miles, mostly through the Syrian Desert.

The road to the city of "1001 Nights" led us down and across the valley of the Kidron, past the Garden of Gethsemane. As we were rounding the Mount of Olives, the walls of Jerusalem could be seen encircling in her outstretched arms what is called the "Holy City." Here are the Wailing Wall of the Jews, the Holy Sepulcher of the Christians, and the Mosque Al Aska of the Moslems, built on the site of the Temple of Solomon. The asphalt ribbon led on past the Hill of Offence, on which is a tree that is pointed out as the fig tree which Christ cursed when it was

found fruitless.<sup>3</sup> (Could a fig tree live for 1900 years?) Then comes little Bethany, home of Lazarus, Martha, and Mary. We are now properly on the road to Jericho. I wondered if the Savior used this same way on his trips to Jericho.

About three miles from Jerusalem is the Apostles' Fountain. This spring, so-called from the fifteenth century,<sup>4</sup> gets its name from the assumption that since there were so few sources of water between Jerusalem and Jericho, the Apostles surely must have refreshed themselves here. It is interesting to note that authorities agree that of all the sites in the Holy Land, those concerned with water seem to be the most authentic. Springs and streams are rare, natural occurrences in this part of the world, and they generally do not change their position. It is for this reason that the Sea of Galilee, the River of Jordan, Pool of Siloam, Jacob's Well, and many other sites connected with water may very well be historically and archeologically accurate. One quickly learns, too, that many of the other points of interest are questionable, such as the Holy Sepulcher, Golgotha, Via Dolorosa, place of the Last Supper, and that others, according to authorities, are out-and-out fakes, for instance: the summer home of Joseph of Arimathea, the mark of the Holy Cross where it struck a wall, the footsteps of the Master in solid rock, and many others.

The Jericho Road next leads past the "Inn of the Good Samaritan." Tradition has designated this place to indicate where "A certain man went down from Jerusalem to Jericho, and fell among thieves. . . .



Dome of the Rock, built on the site of Solomon's Temple in Jerusalem. Note scaffolding erected to repair damage incurred during recent Arab-Jew hostilities.



Vale near Jerusalem sometimes pointed out as the site where David composed the Twenty-third Psalm.





"But a certain Samaritan. . . .  
 "... set him on his own beast,  
 and brought him to an inn. . . ."<sup>5</sup>  
 The location is unimportant, but the  
 human kindness shown by the de-  
 spised Samaritan in contrast with the  
 hypocritical priest and Levite makes  
 one of the world's great stories.

Now the several Jerichos come into  
 view. We learn that there are at  
 least three: the Canaanite city that  
 Joshua destroyed, the Jericho of  
 Herod's time, and the modern Jericho.  
 (I was to revisit Jericho several times  
 later.)

The Dead Sea, the Arabs say, is  
 dead because it gives nothing of itself  
 to humanity. It takes all it can and  
 jealously hoards it. Even the fresh,  
 pure water that the Sea of Galilee  
 graciously gives to its sister sea be-  
 comes contaminated and dies. A  
 signpost reads "sea level," marking a  
 descent of 2600 feet from Jerusalem.  
 The road will descend another 800  
 feet. In one hour, and in twenty-one  
 miles, the road falls 3400 feet.

As the car sped out onto the  
 Wilderness of Judea, we watched the  
 Dead Sea. Behind it sprawled the  
 mountains of Moab where Ruth and  
 Naomi met. This part of Palestine  
 is desolation itself—torn, tortured,  
 and dead—except for a ribbon of  
 green on each side of the Jordan and  
 around modern Jericho.

"The Flying Carpet," as I came to  
 call the taxi (certainly not because  
 of its smooth performance), was  
 headed for its first stop in Amman,  
 capital of Trans-Jordan. We passed  
 camels grazing on thornbushes, about  
 the only vegetation seen. Many of  
 the eight hundred thousand Arab  
 refugees made homeless by the Jew-  
 ish-Arab war are stationed in this  
 dreary country. We passed their  
 tents for some time. Later I was to  
 visit them.

Presently we reached the Jordan  
 River. In the sixty-six miles of this  
 river's course from the Sea of Galilee  
 to the Dead Sea, it drops over 2300  
 feet and meanders nearly two hun-  
 dred miles. It was this river which  
 the children of Israel crossed into  
 the Promised Land. Here people  
 "went out to him [from] Jerusalem,  
 and all Judea, and all the region  
 round about Jordan.

"... and were baptized of him in  
 Jordan, confessing their sins."<sup>16</sup> Here  
 the great Exemplar came "... from  
 Galilee to Jordan unto John, to be  
 baptized of him."<sup>17</sup> The River Jordan  
 did not live up to my idea of a river  
 in size and beauty; it has an average  
 width of one hundred feet and an  
 average depth of ten feet. Still it  
 provided the water for the Savior's  
 baptism.

After crossing the Allenby Bridge  
 we were in Trans-Jordan. There  
 was little of interest before coming to

(Continued on page 34)



The Twelve Chosen

—H. S. Siemiradzki, Artist.

**M**ANY people of the world today have lost their faith in the living God. Their trust is placed in many different gods, fashioned after the weakness and inclination of men: A god who makes might, right; a god of riches, a god of selfishness and greed; a god of lust; a god whom professional and businessmen serve, men who worship their profession or business to the exclusion of almost all else in life; a god of sports; a god of industrialism or unionism as the case may be; all in preference to the God of heaven and earth, our eternal Father, who has instilled in the hearts of obedient children throughout the ages, a love of truth and virtue! God has said:

... I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. (Hebrews 8:10.)

Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Isaiah prophesied of such disbelief, as we find in the world today.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hiding. (*Ibid.* 29:13-14.)

Through the courtesies and facilities of the Columbia radio network, it is my privilege upon this Church of the Air to represent a people who today profess to worship the God of Israel and lend obedience to his eternal laws.

We believe the Bible to be the word of God. We read in the first chapter of Genesis, 27th verse:

So God created man in his own image, in the image of God created he him; male and female created he them.

This same God of whom we bear witness to the world is the Creator of heaven and earth and of all things

## Who Can Deny the Justice of God? \*

by Henry D. Moyle

OF THE COUNCIL OF THE TWELVE



that in them are, of which man is his crowning glory. God gave man dominion over all things pertaining to this earth.

"The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1888 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote a book entitled *Fundamental Christianity*, dedicated to his wife on their sixtieth wedding anniversary. I quote therefrom:

It is true, as has been said, (by Milton, I think) that we need not find fault with Reason since it is all we have wherewith to judge a revelation. But we have this treasure in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate, and has tried to make "the worse appear the better reason." More than once it has been the leader in an insurrection against the government of God. It has often accepted a retainer, prepared the papers and acted as leading counsel in the great case of Man v. his Maker. It has been trammelled by prejudice, blinded by foregone conclusions, and dominated by pride. It has misread the facts, or misapplied the reasoning based upon them. All this goes to show that we need another light than that which reason gives. It can handle categories and make syllogisms, but it cannot make history; cannot survey the whole area of being; cannot speak with authoritative confidence on themes which only revelation can unfold, and it transcends its prerogative when it says that a revelation is impossible. It is for reason to take the more modest part of showing us that what we confessedly need has been given us in the religion which came from God. \* \* \* we cannot flee from God's presence. The Psalmist got at the root of all philosophy when he said: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; "Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:8-10.)

All our observations of nature strongly declare the existence of God. Paul, in his epistle to the Hebrews, writes:

... every house is builded by some man; but he that built all things is God. (Hebrews 3:4.)

The prophets of old have recorded their testimony concerning God in Holy Writ. They, in their lives,

exemplified an absolute faith in their God. Moses gives us the early account of God's dealings with his children here upon this earth; his personality; his character; his attributes to inspire and direct us in our worship of our Creator in whose image we stand. The Lord spake unto Moses face to face as a man speaketh unto his friend. (See Ex. 33:11.) Adam walked and talked with God. The voice of God was heard from the heavens at the baptism of Jesus Christ. Peter, James, and John heard his voice on the Mount of Transfiguration when he declared: "This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17:5.) Stephen saw God.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (Acts 7:55.)

Paul was converted by a heavenly manifestation. Finally in the beginning of this dispensation, which the Church of Jesus Christ of Latter-day Saints proclaims to the world is the Dispensation of the Fulness of Times, in which all things heretofore given of God to man will be restored, we have this remarkable testimony given by two of its early founders concerning the Son of God, Jesus Christ our Lord and Savior.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24.)

Moses' life was given to receiving the laws of God and proclaiming them to his people, as a prophet of God and leader of men. Many of God's laws, binding upon the people of Israel in the days of Moses, have come down to us. They bind our consciences as much today, if not more, than they did that of ancient Israel thousands of years ago. Today, no matter how far we may have departed from the true knowledge and understanding of God, we cannot violate the Ten Commandments of God with complacency and a clear conscience. No one throughout the history of mankind ever permanently

profited in their violation, whereas all who have obeyed have been blessed in their obedience. Disobedience thereto has brought sorrow and remorse to the human soul with the resulting loss of all promised blessings.

One prophet of old, Mormon by name, has said:

Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel. (3 Nephi 29:9.)

The wisdom of man has never produced a code of conduct to compare with the laws of God. His laws also give us an insight into the personality of God. His nature is the better understood. The Ten Commandments begin as follows:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:2-6.)

The Ten Commandments constitute a divine decree of transcendent importance to all mankind. To a believer in God, the very thought of finding fault with his holy judgments is sacrilege. We believe his judgments are binding on us here and now, as well as in all preceding generations, and will be binding upon all future generations.

It was Job who proclaimed after he had lost everything but life, and suffered most in body, his absolute reliance upon, and his submission to the decrees of God:

... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21.)

Job's faith in God endured. God's existence was real. He was actually Job's heavenly Father, a Personality

(Concluded on page 38)

\*An address delivered over the Columbia Broadcasting System, Church of the Air, Sunday, October 4, 1953, from the Salt Lake Tabernacle.



"Fine," Miss Morten said with a smile, "Pray with me silently—and we'll both have faith that all will be well."

LOUISA BRANDON put the needle carefully in the first groove of the revolving record and settled back in the armchair near the portable record player to hear the music. Her eyes seemed full of stars as she listened to the harp music that cut the air with crystal-bell sounds. She was so blissfully engrossed in the music that she did not notice her beloved Uncle Marvin who had come to stand in the doorway, watching her with a pleased and admiring expression on his face. As the rich, full chords finally diminished on the air, he clapped his hands and shouted: "Bravo, bravo, Louisa Brandon—never have I heard your harp sound better. This concert shall, indeed, be your making!"

"Uncle Marv," Louisa turned off the machine and threw herself into his arms, "I didn't know you were listening! I wish that *were* my record," her voice was wistful with admiration and hope, "but Germina Tingesky had already achieved worldwide recognition with her harp before she ever made that recording. Isn't she magnificent, Uncle Marv?

Oh, what I'd give to be able to hear her really in concert, just once. That's all I'd ever ask—I'd—"

"Now, no rash promises, young lady, be careful, be mighty careful. It seems to me that just last week I heard you say that all you'd ever ask was to win an award in the contest at Lancaster Hall next month? Right? Just one tiny award for your harp solo was all you asked." He bent and kissed the serious face.

"No, not a word, I have something to say this time," he continued, "and before you commit yourself further, too. Germina Tingesky is going to give a harp recital at the same Lancaster Hall where, by that time, you will have achieved your fame. She will perform the very night after your award-winning concert. Now, wait—"

He playfully put his hand over her mouth and continued, his free arm affectionately about her shoulder: "If you play a successful concert—now mind you, I didn't say one word about an award—but if you give a successful performance and make your old

uncle proud we'll stay over a day in Lancaster and go to Germina Tingesky's recital." He removed his hand from her mouth. "Well, speak up, Louisa."

"I can't now, Uncle Marv, I can't talk. I'm so happy—I'm going to cry all over your new blue coat." She buried her face on his shoulder. Then with a start she raised questioning, tear-filled eyes to his. "But who'll decide if I play a successful concert, Uncle Marv?"

"I shall be a one-man committee of judges, my dear. I shall have the entire say."

"You darling! Oh, I love you and love you and love you!"

All through January the Field Acres High School musicians had practised diligently, each young artist secretly hoping for one of the three awards that were to be given to the three best high school musicians in the district of Lancaster. Louisa was Field Acres High School's only harpist; there was one unusually fine violinist; and five outstanding pianists; while Sarah Martin was a favorite

THE IMPROVEMENT ERA



# Judge

by Esther Freshman

on her silver flute. The high school had a fine musical director and the musicians had felt much encouraged in their artistic endeavors. They had a good-sized orchestra this year, and fifteen of its members were competing in the finals at the Lancaster auditorium at the end of the month.

Arrangements had been made to convey the students to Lancaster by bus. The participating students were to leave at three that afternoon, giving them ample opportunity to arrive in Lancaster for a warm dinner and a short rest before their appearance at the auditorium.

Uncle Marvin left the morning of the contest to go to Lancaster to attend to some business matters, arranging to meet Louisa after the performance.

"Good luck, my dear," he said as she bade him good-bye. The early morning sky was gray, and tiny snowflakes were beginning to fall again. "Don't worry about the weather now; it's too cold to snow much. Have a good trip, keep calm, and play beautifully. I'm back of you all the way, you know," he said fondly.

That noon a number of the contestants had lunch together in the school cafeteria, and of course, the weather was the main concern. It was snowing gently but quite steadily. It had turned warmer and there was a wind.

Mr. Smythe had asked Louisa to meet him after lunch so that he could help her pack her harp especially to protect the sensitive strings from the cold. As she waited for him in the music room, the girl sat down at her harp and played one of the pieces she was planning to use that evening. Her tones were golden, the glissandos falling upon the air with great beauty. As the final chords died away Mr. Smythe joined her.

"Do that well tonight, Louisa, and the judges just can't refuse you one of the awards. Congratulations, I shall be very proud of you. By the way, the lists just came in, and you are the only harpist entered from all the schools."

Louisa thanked him for his praise and then assisted him in the packing of her harp.

At three o'clock the bus arrived. The bus driver stood outside, stamping his feet and beating his arms back and forth to keep them warm while he waited for the students to get in. "It's plenty warm inside," he told them, "and I have chains and a shovel. I'll get you there." He helped Mr. Smythe and some of the boys load the harp into the back part of the bus. The students took their places, and the Field Acres High School victory song rang down the road as they started off.

The first hour went fine, but by four o'clock it became extremely dark and windy. "It's a near blizzard all right," the driver reported to Mr. Smythe and Miss Morten. "I'll have to slow down—it's getting mighty hard to see."

Louisa kept looking out of the window straining to see ahead, as if by so doing she could help the driver in his hard job of steering. Suddenly, there was a lurch and the bus stopped. The driver started the motor again, but they did not move. They could feel the wheels whirring, skidding, but they could not go forward.

"We're stuck," Louisa said in dismay.

Her despair was justified. They were caught in a drift at the side of the road where the driver had swerved, not being able to follow the road closely in the blowing snow.

Louisa moaned audibly, and the other students looked white and anxious.

Although the boys climbed out to help the driver shovel the snow away from the wheels and to put on chains, the bus could not be coaxed to go.

A car came along, and its driver tried to help. When all efforts proved futile, he said: "We'll have to send aid and that may be difficult tonight. I can take five of you with me if you don't mind crowding a little. We can put the small instruments in the trunk. We'll send help back from Lancaster, but it's going to be too late to get the bus there tonight, I'm afraid—at least in time for the concert."

Louisa was frantic. Her harp—how could she ever get it there now? Why, why hadn't she mastered a little instrument like Sarah Martin's flute?

Four girls were sent on to Lancaster in the friendly driver's car. Ten minutes later four more students found their opportunity with another helpful motorist. When one of the town officials came by in his car, Mr. Smythe urged Miss Morten to take the remaining girls and go. But Louisa was so anguished at leaving her harp, feeling that if she could only wait until the last perhaps a truck would come by and she could have it hauled in, that it was agreed to have her wait with Miss Morten.

Louisa was heartsick. After all of her hopes, all her work, her preparation, would she attend this concert and not be able to participate in it?

At last there was nothing to do but go, when an acquaintance from Field Acres came by in his car. Louisa could not restrain her tears, and she felt them freezing upon her cheeks. Miss Morten tried to comfort her.

"Don't worry about the safety of your instrument, dear. Wilbur will guard it with his life, you know, and it will be back at Field Acres before you are. I am sure one of the other contestants will let you use her harp?"

"Oh, Miss Morten, I'm afraid it's utterly hopeless. Mr. Smythe said there were no other harpists in the whole contest."

"Well, perhaps the music director of Lancaster will know someone with a harp. My dear Louisa, I cannot help feeling you will be allowed to use your opportunity. You have earned it; you are deserving; we'll

(Continued on page 45)



Major C. C. Booth, the author, was born in Texas about thirty miles from Webber's Prairie, site of Lyman Wight's first colony. Both of his grandfathers were ex-Confederate officers, so he attended many of the Confederate reunions with them as a boy. He remembers well having a body of men pointed out to him as "those Mormons." He reports that they were looked upon rather with awe than with contempt.

Major Booth has a colorful record as a soldier, having served under five different flags and governments. He is a convert to the Church and for a number of years has been president of the West Dallas L.D.S. Branch.

The author wishes to acknowledge the assistance of J. Marvin Hunter of the Bandera, Texas, Museum; of Noah Smithwick, author of *The Evolution of a State*; of Don H. Biggers and his book, *The German Pioneers in Texas*; also of Dean T. U. Taylor's writings regarding these people and times; of his good wife for her aid in securing and compiling this data and taking pictures, and of all others who have assisted in any way.

FOUR miles south of Fredericksburg, Texas, is a lonely monument erected by the Lone Star State to a town which was deserted over a hundred years ago, a man whose mortal remains have lain there since 1858, and a people who ceased to exist as an organized group upon the death of that man.

Inscribed on the monument are the words, "Site of Zodiac, a Mormon settlement established in 1847 by 150 Mormons under the leadership of Lyman Wight. Abandoned in 1851 when floods destroyed their mill."

Except for marking the grave of Lyman Wight, the monument might

# LYMAN WIGHT

## In Early Texas

by Major C. C. Booth

FORMERLY PRESIDENT, WEST DALLAS BRANCH

just as logically have been placed in any one of several other locations, for Lyman Wight and his followers established settlements and built homes and mills only to abandon them when the mills were washed out. Another monument, erected by the state of Texas to Lyman Wight and his followers, is located at the site of a settlement on Hamilton Creek. The inscription on the monument reads: "Site of a settlement made in 1851 by 20 Mormon families under the leadership of Lyman Wight 1796-1858. Here they built homes, lumber mills and shops, for the manufacture of furniture. Abandoned in 1853."

The story of Lyman Wight and his followers and their struggle to build a colony in Texas is an interesting if pathetic one. Lyman Wight was born in Fairfield, New York, May 9, 1796, and saw valiant service in the War of 1812. He was married to Harriet Bradley in about 1826. They moved to Cuyahoga County, Ohio. It was while living in Ohio that Lyman Wight became converted to the

Church and was baptized by Oliver Cowdery in 1830. Eleven years later, April 8, 1841, the Prophet Joseph Smith ordained him an Apostle and set him apart as a member of the Council of the Twelve Apostles.

Wight was called to head the Black River Lumber Company, created for the purpose of securing lumber for the new temple at Nauvoo. He was in Wisconsin cutting lumber for the temple, then under construction, at the time of the martyrdom of the Prophet Joseph Smith and his brother Hyrum, the Patriarch. Wight was a man of almost fanatical love for the Prophet and had faced death to defend him. But after the Prophet's death he decided to go to Texas, taking with him what followers he could recruit. Selling the mills in Wisconsin and some lumber that had already been sawed, in 1845, Wight headed the Black River Lumber Company southward down the Missouri River in four homemade boats. Between 150 and 200 people were in his party. On April 13 they landed just north of Davenport, Ohio, where they remained until May 12 preparing for the overland journey.

In the summer of 1846 the company arrived at Webber's Prairie on the Colorado River about sixteen miles southeast of Austin, Texas. Here they built homes, a dam, a gristmill, woodworking factory, and erected a two-story frame building. This structure was used as a storage house on the first floor and as a "temple" on the second floor. Wight also built himself a large log house in which he lived. This house still stands today after more than one hundred years.

When the milldam washed out at Webber's Prairie, Wight took his colony about twenty miles west to the foot of Mount Bonnell, also on the Colorado River and about four miles west of Austin. He again

THE IMPROVEMENT ERA



The author at a monument marking the site of Zodiac and the grave of Lyman Wight.



erected a milldam and started to build another "temple" out of native rock. Ruins of this settlement and temple site could still be seen several years ago when the author was last there. While living at Mt. Bonnell, the men of Wight's colony built the county jail at Austin which still stood, when the author was a small boy.

While here, Wight was elected justice of the peace by his people who comprised the majority of the voters of the precinct. During Wight's tenure of office it is reported that he had two members of his colony hanged for horse theft, this crime at the time being considered very serious. The site of his colony is known to this day as "Horse Thief Springs."

Wight, called by Joseph Smith "The Wild Ram of the Mountains," was well-named. He ruled his little colony with an iron hand, and his word was law to his people.

The dam on the Colorado River at the foot of Mount Bonnell also washed out, so in 1847 Wight moved his colony to a point on the Pedernales River about four miles south of Fredericksburg in Gillespie County. He called his settlement Zodiac, constructing here a gristmill, wood-working factory, and other buildings. While at Zodiac, Wight was again elected chief justice or county judge of Gillespie County, but he was defeated at a later election. After his defeat, however, he refused to turn the records over to the county commissioner's court, so Christian Gartner, a constable of German extraction, was sent with a warrant ordering



Old frame house at Webber's Prairie, built by Lyman Wight's colonists in 1846, upon their arrival in Texas. Lower floor was used as community storehouse, upper floor as a "temple." Major Booth, the author, is in the foreground.

Wight to attend court and turn over the records. Wight reportedly kicked the constable out of his mill and ran him off with a whip, thus severing all his connections with the county courts and politics. Wight and his colony seemed to have congenial relationships with the other citizens as far as business and social matters were concerned, but locked horns on questions of politics.

Zodiac was probably the most successful of all Wight's settlements. Its streets were laid out on the square as was Nauvoo, Illinois, and the town at one time had a population of several hundred persons. Nothing is there today but Wight's grave and the monument erected by the state of Texas.

During Zodiac days Brigham Young sent two elders, William Martindale and Preston Thomas, to Texas to invite Wight and his followers to rejoin the Saints in their westward trek. The two elders left their homes near Keg Creek, Iowa, on November 8, 1848 and proceeded by land to Weston, Missouri. They traveled by steamboat to St. Louis, Galveston Bay, and Houston, and then made their way three hundred miles across the trackless country infested by Indians and wild animals to Wight's settlement.

The invitation of Brigham Young to Lyman Wight that he and his followers rejoin the main body of the Saints in their trek westward, fell

(Continued on page 62)



Ruins of "temple" and mill built by Lyman Wight's colony at Hamilton Creek, nine miles south of Burnet, Texas.



Hamilton Creek Cemetery after it was cleaned off. Notice the lone oak tree to the left and the crude grave markers of sandstone.

# To Help Guide Our Youth—

by Dr. Antone K. Romney  
and  
Dr. Henry L. Isaksen

COUNSELING SERVICE  
BRIGHAM YOUNG UNIVERSITY

## Should I Become Engaged Before I Go On My Mission?

**Y**OUNG men are being called again into the mission field. Many of these young men ask themselves and others the question, "Should I become engaged before I go on my mission?"

As elders leave for the mission field, they are often beset by desires to have a complete understanding with some girl friend concerning engagement and marriage. Often the young elder is given a rude shock at his farewell party when the bishop or some other interested older friend advises him, "When you are on your mission, you are in a different world. Stay in that world while you are gone. Forget that you ever had friends at home. Forget your special girl friend because you probably won't have any when you get back. She will be married to some other fellow." Such advice is sometimes given in fun and sometimes in seriousness. What do you think of the problem? Should you become engaged before you leave for your mission?

Each missionary who faces this problem would do well to consider it from the standpoint of the boy in the mission field and then with respect to the problem of the girl at home.

John will, indeed, be having a new experience when he begins his mission, but his success will depend, to some extent, on what has gone before. So, while it is possible for an older person to move into an entirely new and different environment and routine of life, yet he takes with him his past experience, his memory, his home background—indeed, he takes himself into his new situation. His success as a missionary is much more dependent upon what he takes with him than it is on where he goes. John's success, then, does not depend upon how he feels about his friends and especially about his girl friend.

Many missionaries have had special girl friends, and some have been engaged before going on a mission. In years past, many elders have gone through the frustrating experience of learning that their "steady" friends have changed their minds and have made other attachments while they were still in the field. In fact, the experience is so common among missionaries that there has developed among the elders an attitude that a new elder who comes to the field should first face the fact that his chances for keeping his steady girl friend are particularly slim. As soon as they discover that the new elder

is engaged or that he has a special girl friend at home, they begin immediately to prepare him for the worst. They quote to him the figures and statistics they have collected on the chances that he will lose her within thirty, sixty, or ninety days. And the statistics do indicate that before his mission is completed, his promised girl friend will probably have changed her mind and accepted some other man's ring or offer for marriage. Of course, there are exceptions to this rule, and it is not our intention to advise against engagement before going on a mission. Such decisions must rest with John and his sweetheart, but they should not shut their eyes to the fact that when John enters the mission field he will face this attitude among other missionaries. He must be prepared to meet it.

Here is another question that John should consider. Can a missionary do better work if he is engaged than if he is free from such ties at home? The answer to this question depends somewhat upon John. Some missionaries, to be sure, are motivated by their thoughts of a sweetheart at home to do their best, and to make the most of their time while in the field. Others, however, spend many

### EDITORS' NOTE

At Brigham Young University, thousands of young men and women go to the Counseling Service each year for assistance in solving their educational, vocational, and personal problems. This series of articles by Dr. Antone K. Romney, chairman of this service and a teacher at the university, and Dr. Henry L. Isaksen, counselor and teacher, is based on their experiences with these young people. These two men are eminently qualified to speak in relation to some of the many problems which are faced by young Latter-day Saints today.





—Photo by H. Armstrong Roberts

hours writing letters, grieving over their loneliness, and worrying about the possibilities that the next mail may bring a "Dear John" letter. Such a condition is not conducive to effective missionary work. If John's engagement is likely to create such a condition, then it would be better for him to remain free from such influences during his mission.

Again, John's missionary experiences will develop him a great deal. He will change in the two years while he is away. He will become more mature. His judgment and ideals will undergo a transformation. He may leave home as a child and return as an adult. Will his adult ideas agree with those of the pre-missionary boy? Did he rush into his engagement? There is about a fifty-fifty chance that the elder in the mission field will change as much as the girl at home, both in his own personality and in his desires concerning marriage. John may, while he is on a mission, determine upon a life's goal which will change his plans as to marriage and as to the selection of his wife.

All these are considerations and problems which John must face whether he has made definite arrangements before he leaves or not. These considerations are not presented as an argument against becoming

engaged before going on a mission. They are, however, problems which should be carefully considered by both the prospective missionary and his girl friend in answering the question as to whether or not John should become engaged before he leaves.

MARY is nineteen years of age. John is twenty. Mary is very much interested in John. In fact, since he has been definitely planning his mission, he seems so serious and manly that she feels that she is definitely in love with him. They have discussed the problem of their engagement. John is very anxious to become engaged. He says he will have more to live and work for if Mary will promise to wait for him. This serious talk of engagement began only recently, when John received his call to fill a two-year mission. Mary is thrilled and flattered by the proposal but feels that two years is a long time to wait and especially if she is to refrain from having dates with other young men. Yet Mary feels now that she will be willing to give up all social activity until John returns and become a "lady in waiting." What should she do?

Mary will remain home and will probably want to continue her attendance at college. She has always

been very popular, and her company is sought by a host of friends, both male and female. She belongs to a social group which holds formal parties where partners are expected. She is interested in MIA activities where young men and young women mingle. Perhaps she will decide to discontinue school and go to work while John is away. In either case, should she separate herself from social groups where partners are expected or should she go out occasionally but try not to be serious with other boy friends? And if Mary does become engaged to John then separates herself from social activities and waits and remains true, is there a chance that John will have changed and will want some other girl who has kept up intellectually and socially?

Many girls who are engaged to missionaries are trying to answer these questions courageously and correctly. Many girls wait and are true to their promises. Some wait for almost two years, then all of a sudden become engaged or married to a fine young man at home. Others just change their minds and break the engagements before or after their missionary boy friend's return.

Now, if Mary is certain that John is the "One and Only" and if Mary has known this for a long time and John feels the same way, it may work out all right. Perhaps each of them can then make a good adjustment. Cases are all different. It is therefore impossible to set up any definite rules that will apply in all cases. Young men and women should face such problems prayerfully and intelligently and should make their decisions only after they have given careful consideration to such factors as we are considering. They should not overlook the great thrill that will come to both of them through John's faithful and wholehearted devotion to his missionary duties. They should consider seriously the probability that deferring their engagement until he returns will not only enhance his chances for effective missionary service but will make it much easier for both of them to make the big decision concerning marriage when the time comes.

# NEW APPROACHES TO BOOK OF MORMON STUDY

by Hugh Nibley

PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

## PART 3

EVIDENCE for the authenticity of documents falls into three categories, internal, external, and circumstantial.

To summarize, let us list some of the most tangible evidences for the Book of Mormon.

1. *Internal Evidence:* Imagine that a Book of Mormon has been dropped from a helicopter to a man stranded on a desert island, with instructions to decide on its reliability. On the first page the man would find a clear statement of what the book claims to be, on the following pages a story of how it came into existence, and finally the testimonies of certain witnesses. Here are three astonishing claims—all supernatural. Has the man on the island enough evidence in the contents of the book alone—no other books or materials being available to him—to reach a satisfactory decision? By all means. Internal evidence is almost the only type ever used in testing questioned documents; it is rarely necessary to go any farther than the document itself to find enough clues to condemn it, and if the text is a long one, and an historical document in the bargain, the absolute certainty of inner contradictions is enough to assure adequate testing.<sup>19\*</sup> This makes the Book of Mormon preeminently testable, and we may list the following points on which certainty is obtainable.

1. The mere existence of the book, to follow Blass, is a powerful argument in favor of its authenticity. Without knowing a thing about LDS Church history, our stranded islander can immediately see that someone has gone to an enormous amount of trouble to make this book. Why? If the author wishes to deceive, he has chosen a strange and difficult way to do it. He has made the first move; he has magnanimously put into our hands a large and laborious text; in the introductory pages of that text, he

gives us a clear and circumstantial account of what it is supposed to be and invites us to put it to any possible test. This is not the method of a man out to deceive. We must credit him with being honest until he is proved otherwise.

2. Before he has read a word, our islander notes that the book in his hand is a big one. This is another strong argument in its favor. A forger knows that he runs a risk with every word he writes, for him brevity is the soul of success and, as we have seen, the author of such a long book could not have failed to discover what he was up against before he proceeded very far. In giving us a long book, the author forces us to concede that he is not playing tricks.

3. Almost immediately the castaway discovers that the Book of Mor-

mon is both a religious book and a history. This is another point in its favor, for the author could have produced a religious book claiming divine revelation without the slightest risk had he produced a *Summa Theologia* or a *Key to the Scriptures*. If one searches through the entire religious literature of the Christian ages from the time of the Apostles to the time of Joseph Smith, not one of these productions can be found to profess divine revelation aside from that derived through the reading of the scriptures. This is equally true whether one inspects the writings of the apostolic fathers, of the doctors of the Middle Ages, even the greatest of whom claim only to be making commentaries on the scriptures, or more modern religious leaders who, though they claimed enlightenment, spoke



Much study and care went into the preparation of this "ancient Hebrew inscription" near Los Lunas, New Mexico, yet a cursory glance was enough to reveal the crisp freshness of the newly-cut letters. Numerous other flaws appeared upon closer inspection. To anyone not determined to accept this inscription as genuine, it furnishes an interesting illustration of the pains to which people will go to produce a convincing-looking antique, and the impossibility of doing so without immense and laborious preparation. Yet such a forgery as this would be infinitely easier to get away with than one of Book of Mormon proportions.

\*Numbers refer to bibliography at end of each installment.

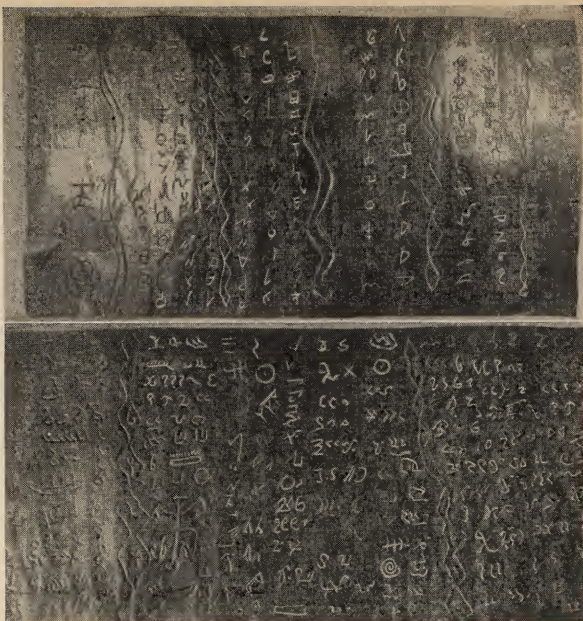


only as the scribes and Pharisees of old who, though they could quote and comment on scripture on every occasion, never dared to speak as one having authority. This writer never falls back on the accepted immunities of double meaning and religious interpretations in the manner of the Swedenborgians or the schoolmen. This refusal to claim any special privileges is an evidence of good faith.

4. Examining the book more closely, the islander is next struck by its great complexity. Doesn't the author know how risky this sort of thing is? If anyone should know, he certainly does, for he handles the intricate stuff with great understanding. Shysters may be diligent enough in their way, but the object of their trickery is to avoid hard work, and this is not the sort of laborious task they give themselves.

5. In its complexity and length lies the key to the problem of the book, for our islander, having once read Blass, remembers that no man on earth can falsify a history of any length without contradicting himself continually. Upon close examination all the many apparent contradictions in the Book of Mormon disappear. It passes the sure test of authenticity with flying colors.

6. Since the author must in view of all this be something of a genius, the lonely critic begins to study his work as creative writing. Here it breaks down dismally. The style is *not* that of anyone trying to write well. There is skill of a sort, but even the unscholarly would know that the frequent use of "it came to pass" does not delight the reader, and it is not biblical. Never was writing less "creative" as judged by present day standards: there is no central episode, no artistic development of a plot; one event follows another with equal emphasis in the even flow of a chronicle; the author does not "milk" dramatic situations, as every creative writer must; he takes no advantage of any of his artistic opportunities; he has no favorite characters; there is no gain in confidence or skill as the work progresses, nor on the other hand does he show any sign of getting tired or of becoming bored, as every creative writer does in a long composition: the first and last books of the Book of Mormon are among the best, and the author is going just as strong at the end as at the beginning. The



According to Blass, there has never been a clever forgery. Much energy and ingenuity went into the production of these copper rolls, purportedly found in a cave near Luntun, Arizona, yet it was instantly apparent upon examination that they are modern fabrications. The rolls were strips of modern roofing copper of standard composition and width. There was no sign of aging or patination, though clumsy attempts had been made to achieve the effect with acid. By introducing a confusion of symbols from a number of ancient alphabets, the forger only made his trickery more apparent. Every slip required a dozen tricks to cover it up, and every one of those tricks produced a dozen more slips.

claim of the "translator" is that this book is no literary creation, and the internal evidence bears out the claim. Our critic looks at the date of the book again—1830. Where are the rich sentimentality, the incurable romanticism, and the lush but mealy rhetoric of "fine writing" in the early 1800's? Where are the fantastic imagery, the romantic descriptions, and the unflinching exaggerations that everyone expected in the literature of the time? Here is a book with all the elements of an intensely romantic adventure tale of faraway and long-ago, and the author turns down innumerable chances to please his public!

7. For the professional religionist, what John Chrysostom called "the wise economy of a useful deception," i.e. religious double talk, has been ever since his day a condition of survival and success. But there is none of this in the Book of Mormon. There are no plays on words, no rhetorical

subtleties or tricks, no reveling in abstract terms, no esoteric language or doctrine to require the trained interpreter. This is not a "mystic" text, though mysticism is the surest refuge for any religious quack who thinks he might be running a risk. The lone investigator feels the direct impact of the concrete terms; he is never in doubt as to what they mean. This is not the language of one trying to fool others or who has ever had any experience in fooling others.

8. Our examiner is struck by the limited vocabulary of the Book of Mormon. Taken in connection with the size and nature of the book, this is very significant. Whoever wrote the book must have been a very intelligent and experienced person; yet such people in 1830 did not produce books with rudimentary vocabularies. This cannot be the work of any simple clown, but neither can it be that of an able and educated contemporary.

(Continued on following page)

## NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from preceding page)

9. The extremely limited vocabulary suggests another piece of internal evidence to the reader. The Book of Mormon never makes any attempt to be clever. This, says Blass, is a test no forger can pass. The Achilles' heel of the smart impostor is vanity. The man who practises fraud to gain an ascendancy and assert his superiority over others cannot forego the pleasure of enjoying that superiority. The islander does not know it, but recent attempts to account for Joseph Smith claim to discover the key to his character in an overpowering ambition to outsmart people. Why then doesn't he ever try to show how clever he is? Where are the big words and the deep mysteries? There is no cleverness in the Book of Mormon. It was not written by a deceiver.

10. Since it claims to be translated by divine power, the Book of Mormon also claims all the authority—and responsibility—of the original text. The author leaves himself no philological loopholes, though the book, stemming from a number of nations and languages, offers opportunity for many of them. It is a humble document of intensely moral tone, but it does not flinch at reporting unsavory incidents not calculated to please people who think that any mention of horror or bloodshed should be deleted from religious writing.

II. *External Evidence:*—Our islander has been rescued by a British tramp steamer. Burning with curiosity, he jumps ship in London, rushes to Great Russell Street, and bounds up the steps of the British Museum three at a time. He is now after external proofs for the Book of Mormon. He may spend the next forty years in the great library, but whatever external evidence he finds must fulfil three conditions:

1. The Book of Mormon must make clear and specific statements about certain concrete, objective things.

2. Other sources, ancient and modern, must make equally clear and objective statements about the same things, agreeing substantially with what the Book of Mormon says about them.

3. There must be clear proof that there has been no collusion between the two reports, i.e., that Joseph Smith could not possibly have knowledge of the source by which his account is

being "controlled" or of any other source that could give him the information contained in the Book of Mormon.

The purpose of our studies on Lehi and the Jaredites was to supply information that fulfilled these three conditions, and the purpose of the present articles is to supply yet more evidence of the same type. In criticizing such information one might classify the various items as (1) positive, (2) possible, and (3) doubtful evidence of authenticity. As positive proof, we might accept the evidence

of such authentically Egyptian names as Paanchi, Manti, and Hem, or such freakish Jaredite customs as keeping kings in comfortable imprisonment all their days, for these things are clearly described in the Book of Mormon, well established in the secular world, yet known to no one at the time the Book of Mormon came forth. As possible but not positive proof we have a good deal of evidence from the New World; the hesitation to accept this proof as final comes from the inability or reluctance of our secular experts

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### *Altering Attitudes*

*Richard L. Evans*

THERE is a profound thought in these words of William James: "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind." This is one of the great discoveries of any generation—or of any individual—and in one sense it is simply a restatement of the principle of repentance. There are times when most of us have need to alter our attitudes. There are times when the stubborn set of a mind or of a heart will drive people apart when they should come closer—and when without some honest change of attitude, there would be little possibility of improvement. Sometimes misunderstandings settle into stalemated situations because neither party will change the set of his jaw, the set of his heart, the set of his thoughts—because neither will alter his attitude. Granted that there may be grievances (and remembering also that no one is perfect), there still must be some honest altering of attitudes, some giving by someone in some degree if resentments are ever to be resolved, if personal relationships between estranged people are ever to be improved. A person may sincerely feel that it is not his place to make the first move. He may feel that it is not his place to go halfway—or any part of the way. He may sincerely feel that the fault lies wholly somewhere outside himself. But someone has to move. Someone, sometime, has to break the heartbreaking deadlocks of opposing personalities if they are ever again to be compatible. Someone has to do something if what shouldn't be is ever to be as it should be. Someone must make some move if misunderstandings are not forever to remain. To repeat the words of William James: "... human beings can alter their lives by altering their attitudes. . . ." Where something should be done, let false pride be pushed aside; let people who should not be apart move toward one another; let repentance enter the picture; let men make the most of life by honestly altering false attitudes.

*"The Spoken Word"* FROM TEMPLE SQUARE  
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# LDS LEADERSHIP IN PARENT-TEACHER ASSOCIATION

by Mae B. Rose

WE ARE proud of the leadership shown by our Utahns in many fields in the nation. It is interesting to note that today in the United States, four PTA presidents are native Utahns. These four Parent-Teacher Association presidents are all active members of the Church of Jesus Christ of Latter-day Saints and have devoted many years of service to it. All have an abiding faith in the youth of our land and the importance of the public school in our way of life. All of them are parents and recognize with humility the responsibilities of parenthood. All feel the need for united effort in behalf of our children.

Mrs. LaFond T. Solomon, president of the Nevada Congress of Parents and Teachers, makes her home in Las Vegas, Nevada, with her husband, James Dewey Solomon. Her daughter Geraldine (Geri) and her husband, Lowell N. Bonnett, also make their home in Las Vegas. She also is the mother of a son. Mrs. Solomon is the daughter of the late H. S. Tanner and Mrs. Laura Woodland Tanner, who lives in Salt Lake City. Mrs. Laura Tanner was the

president of the Home and School League, forerunner of the Utah Congress of Parents and Teachers.

Mrs. Solomon started teaching Sunday School at the age of thirteen in the Cannon Ward in Salt Lake City. She has been an active worker in Church organizations ever since. She has held positions of leadership in the Sunday School, Primary, YWMA, and Relief Society, both on the ward and stake level in Maricopa Stake.

She has been active in PTA for twenty years, holding leadership positions as a high school president, council president, and now as president of the Nevada Congress of Parents and Teachers.

Mrs. Dorothy R. Bosquet, president of the Idaho Congress, makes her home in Pocatello, Idaho, with her husband, Cecil F. Bosquet, who at present is a member of the high council of Pocatello Stake. They have three daughters, Louise and Joan, who are at home with them, and Marjorie Carlson who also lives in Pocatello with her husband. Mrs. Bosquet is the daughter of the late

Mr. and Mrs. Joseph Lyman Robison. Her mother, Louise Yates Robison, will always be remembered and loved by the Relief Society women of the Church for her eleven years of outstanding leadership as president of the National Women's Relief Society.

Mrs. Bosquet was one of the first Gleaner Girls of the Church as a member of the "pilot" group of Granite Stake under Sister May Green (Hinckley). She has held many positions of leadership in Sunday School, seminary, Relief Society, YWMA, and Primary in Granite, Salt Lake, and North Pocatello stakes.

Her PTA experience stems back a number of years, and since 1942 she has served in various capacities on the state level.

Mr. J. Ralph Brown, president of the Hawaii Congress of Parents and Teachers, is assistant manager of the Honolulu office of the State Savings and Loan Association, whose head office is in Salt Lake City. He makes his home in Honolulu with his wife, the former Lucile Adams, also from Salt Lake City, and their two daughters.

(Continued on page 36)

Four PTA presidents, all native Utahns, in front of the National Congress of Parents & Teachers Headquarters Building in Chicago, Illinois, in September, at the laying of the cornerstone: from left to right: Mrs. J. Dewey Solomon, Nevada; Mrs. Donald E. Rose, Utah; Mrs. C. F. Bosquet, Idaho; and Mr. J. Ralph Brown, Hawaii.



## In the Steps of Abraham

(Continued from page 21)

Amman. The ascent begins and after some distance affords one last look at the Mount of Olives, less than fifty miles away.

Amman has some interesting ruins, reportedly dating from the Roman period, but we did not stop there for long. "The Flying Carpet," gorged with fuel and with its radio blasting out Beethoven's "Turkish March," headed out into the Syrian Desert.

After a terrible night in the middle of the back seat, stopping for refreshments in a *Khans*—in which Abraham wouldn't have stayed overnight—(a *Khans* is a sort of motel where one parks his camel and "sleeps" for the night) and witnessing the world roll into a steel-gray dawn, we reached the Euphrates. We were now in Iraq. Iraq is now a member of the UN. The Arabs are very proud of their country. Their flag has four colors: red, representing the blood of Arab enemies; green, denoting the fertility of Arab lands; black, signifying the fate of Arab enemies; and white, representing the Arab nobility and chivalry.

After fighting my way through the red tape of four legations in order to secure permission to follow Abraham, I was, at last, ready to do a little following. Taking a night train from Baghdad to Ur, I got into a compartment with two British Tommies taking the mail to Britain's eight-hundred-man security force,

stationed near Baghdad. I asked them if they realized that the town of Basra was the port from which Sindbad the Sailor sailed. They were not aware of this fact but hinted that perhaps this knowledge might make their dull routine more interesting.

Stepping off the train in Ur Junction, a mere whistle stop, at 3:55 A.M., I experienced the most lonely feeling of my life. Securing a cot in the station, I nonetheless excitedly awaited the dawn. With Genesis 11 and Abraham 1 occupying my mind, I stole a few hours' rest.

As an American tourist (the first in nine months), I provided the catalysis for a celebration. The assistant stationmaster wanted this to be a special event. Six of us left for a tour of the ruins, including the assistant stationmaster, his friend, the telegraph clerk, myself, a dog, and some Bedouin with an ancient rifle. This last item, the rifle, was a necessity, for Abraham's birthplace is now the habitation of wolves.

The first thing visible in Ur is the ruin of the mighty ziggurat (a step-temple). It stands out boldly against the flat tableland surrounding it. As we walked the two miles from Ur Junction, where locomotives stop for water, I was trying to re-create in my mind the world of Abraham "In the land of the Chaldeans, at the residence of my [his] father. . . ."<sup>78</sup>

The site of Ur was rediscovered by W. K. Loftus in 1852.<sup>9</sup> One year later J. E. Taylor, British consul at

Basra, determined that this mound, called Tel al Muquayyar (Mound of Pitch) by the Arabs, was none other than the biblical Ur. Little was done by way of excavation until Sir Leonard Woolley of the British Museum began work at Ur in 1922. The findings were so remarkable that he worked there for twelve years.

In Abraham's time Ur was an island, but since he lived there, the Euphrates has carried so much silt down that the nearest harbor is 150 miles away on the Persian Gulf, and the Euphrates now flows ten miles to the east of Ur. We were walking across this silt. Climbing up over what used to be the city wall, we entered Ur proper. The first thing we did was to mount the ziggurat to command a view of the ruins and surrounding terrain. This great mass of clay brick is 200 feet by 150 feet and over 70 feet high. It was built, we are told, during the "Golden Age" of Ur, in the Third Dynasty (2070-1960 B.C.) by King Ur-Nammu in honor of the god of Ur, Nannar, the Moon God.<sup>10</sup> Abraham 1 tells us that his fathers had turned to idolatry (see also Joshua 24) and that he, Abraham, was greatly disturbed.

From the summit it is possible to look for miles out over the world of Abraham. Far in the distance can be seen trees marking the course of the Euphrates. Several miles away loom the ruins of Eridu and Tell el Obeid, cities that Abraham may have visited. Testifying to Ur having been an island are great depressions beyond the city walls, called by Woolley the north and west harbors. Immediately in the foreground is the temple precinct and the royal graves; beyond this, the residential district.

Ur was not large by our standards, being only about half a mile wide by three-fourths of a mile long. A walk around the ruins is as convenient as it is thrilling. This monumental mass of decay once formed a great city. The great patriarch walked these streets.

At least fifteen centuries of ruins crowd the temple precinct, authorities tell us, all once dedicated to some of the five thousand gods of Sumer. A short walk through the dust of centuries brings one to the royal graves. Here Woolley brought to light some most remarkable tomb findings.<sup>11</sup> The royal harp, the gold

THE IMPROVEMENT ERA



Digging in and around the corbelled arch in the ruins of Abraham's home town, Ur.



helmet, the gold dagger, gaming boards, *lapis lazuli* bowls, and other objects d'art point to a high degree of culture. Today, little is apparent in these graves of the treasures that came out of them. I entered one which the wind and rain, arch enemies of a mud civilization, had not yet reclaimed, but there was nothing left inside.

After leaving the royal graves, it is an easy matter to visit the excavations of the private house area. Here the visitor may walk through the streets and look into the houses that formed the home town of this great patriarch. Some of the houses are so well preserved that it is possible to imagine what they looked like four thousand years ago. Some are two-storied structures built with several rooms around an open court. They reminded me a little of the homes at Pompeii and Herculaneum.

The rest of the day we climbed around the ruins, dug a little for findings, descended into pits, walked the streets. We returned to the station at dusk. As I watched the cloud formations in the brilliant hues of sunset, it was easy to imagine their shapes forming the patriarch himself, leading his flocks and herds northward "... unto a land that I will shew thee."<sup>2</sup> Soon the moon appeared and even though Ur, the city dedicated to his worship, fell into ruins centuries ago, Nannar was once again lord of the night, just as he has been for ages.

(To be continued)

#### NOTES

<sup>2</sup>Milton R. Hunter, *Pearl of Great Price Commentary* (quoting Parley P. Pratt and T. Ward, *Millennial Star*, vol. 3, no. 3, July 1, 1842, p. 47; Salt Lake City: Stevens and Wallis, Inc., 1948), p. 35.

<sup>3</sup>Genesis 11:31. See also Sir Leonard Woolley, *Ur of the Chaldees* (Harmondsworth-Middlesex: Penguin Books, reprinted with revisions 1950), p. 12. One explanation for the incorrect use of "Chaldees" is, "Strictly speaking, the words 'of the Chaldees' are an anachronism. The Chaldeans were a Semitic people who first came into southern Babylonia around 1000 B. C. as far as we can tell ... it was, of course, quite natural for the Hebrew writers to apply to the city or land the appellation customary in their own day." Jack Finegan, *Light From the Ancient Past* (Princeton University Press, 1949), p. 56, note. It would be just as natural for Joseph Smith to translate this expression in the manner of Genesis.

<sup>4</sup>Matt. 21:19.

"There are many such dubious sites in the Holy Land. Part of these names given to places and things are commercial frauds and some are only pious frauds perpetrated not maliciously, but in an attempt to satisfy the questions of humble pilgrims who, in times past, saved for a lifetime to see "exact" places connected with Holy Writ.

<sup>5</sup>Luke 10:30, 33-34.

<sup>6</sup>Matt. 3:5-6.

<sup>7</sup>Matt. 3:13.

<sup>8</sup>Abraham 1:1.

<sup>9</sup>W. K. Loftus, *Travels and Researches in Chaldea and Susiana* (London: 1857).

<sup>10</sup>Finegan, *op. cit.*, pp. 57-60, analyzes most of the traditions and scholarly arguments concerning the dates of Abraham and arrives at the year 1935 B. C. for Abraham's entry into Canaan.

<sup>11</sup>Sir Leonard Woolley, *Ur: The First Phases* (London and New York: The King Penguin Books, 1946), plates 1 to 16. Most of these treasures are in the Archaeological Museum in Baghdad.

<sup>12</sup>Genesis 12:1.

## Imprisoned by the Commonplace

Richard L. Evans

SOMETIMES it would be well if we could step aside and see ourselves as if we had never seen us before—and see not only ourselves, but also the things around us, free from the tired impressions we have of places and people. Our thoughts, our very lives, often become imprisoned by the commonplace, by the familiar look of familiar things—things which if lost, should we find them once again, would be wonderfully welcome. It would be well to take a fresh new look not only at ourselves and our surroundings, but also to look at our loved ones, whom we sometimes so much take for granted. It would be well to take a fresh look at the loveliness of each new day, at the place we go when the day is done, at the walls we live within. The places we live in and the people we live with are not perfect (as we ourselves are not perfect). They may not always be at their best (as we ourselves are not always at our best). But it would be well at times to look at them as if we had lost them—and then suddenly saw them there. So often we succumb to the commonplace. Much of boredom, of pessimism, much of discouragement, much of disinterest comes from thinking of familiar things in the same familiar way, of letting our minds run in ruts, of thinking the same thoughts, thoughtlessly in the same sequence, instead of mentally stepping aside and seeing ourselves, our surroundings, our loved ones and our very lives with daily gratitude to God for the existence that is ours. This world we live in is not a thing of chance; nor do we have a limitless lease on the life that here we live, nor on our loved ones in this life. And we are none too young to step aside and see ourselves in our own familiar setting, and ask what really matters most. And seen in proper perspective, the scramble for the shoddy would seem shoddy; and life and loved ones, and work, and peace, and virtue, and a quiet conscience, and the beauty of the earth, and the sound and solid things would all take on new meaning. And somehow we would come closer to acquiring the courage to live as we should live and to be what we should be—if we would step aside and see ourselves and our surroundings with a new appraisal and purpose.

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## LDS Leadership in PTA

(Concluded from page 33)

ters, nine and eleven years of age. He received his early education in Salt Lake City, having graduated from East High School and later the University of Utah. While at the latter school he was a member of Sigma Nu Fraternity, business manager of the magazine, a class officer, and a member of the Skull and Bones Society. He attended Columbia University for one year and later he made his home in Los Angeles until the war. He served in the air force during World War II. He is the son of the late Dr. and Mrs. A. L. Brown of Salt Lake City. His brother Moroni, a professor at the University of Utah, is mental health chairman on the Board of Managers of the Utah Congress of Parents and Teachers.

Ralph Brown has filled two stake missions, one in San Fernando Stake before the war and another in Oahu Stake in Hawaii. He is an active member of the Waikiki Ward and the Oahu Stake seventies' quorum.

He has been active in PTA since his first daughter started to school. He has been a district vice-president, territorial vice-president, and chairman of the territorial service directors' committee, prior to his present position as president of the Hawaii Congress of Parents and Teachers.

Mrs. Mae B. Rose, president of the Utah Congress of Parents and Teachers, makes her home in Bountiful, Utah, with her husband, Donald E. Rose, and daughter, Evelyn. The Roses are the parents of three children—Wayne, who is Kane County agricultural agent and lives in Kanab with his wife and little son; Donna Mae and her husband, Bob Breiting of the Breiting and Law Construction Company, live in Salt Lake City with their babies; and Evelyn, who is a student at Davis High School. Mrs. Rose is the daughter of Thomas K. Biesinger and the late Ida Free Biesinger and has always lived in Salt Lake City until a year ago when she moved to Bountiful.

Mrs. Rose has likewise been busy in Church activities, starting as a teacher in Sunday School at the age of fourteen in Forest Dale Ward. She was also chorister in auxiliary

organizations, conducting choruses in Forest Dale and Hawthorne wards. She taught in most of the organizations of the Church and held leadership positions in Sunday School, YWMA, Primary, Religion Class, seminary, Relief Society, and the LDS Girls program. She was secretary of the welfare committee of both the Hawthorne and Marlborough wards for a number of years and edited the *Marlborough Memos*, a publication

which was sent monthly to the boys and girls in the service and the mission field.

Her PTA activity started in 1936 when she was elected President of the Hawthorne PTA. She has worked constantly to promote the PTA program since then on the local, council, and state level, and has been a member of the executive committee of the Utah Congress of Parents and Teachers since 1941.

## On Multiplying Mistakes

Richard L. Evans

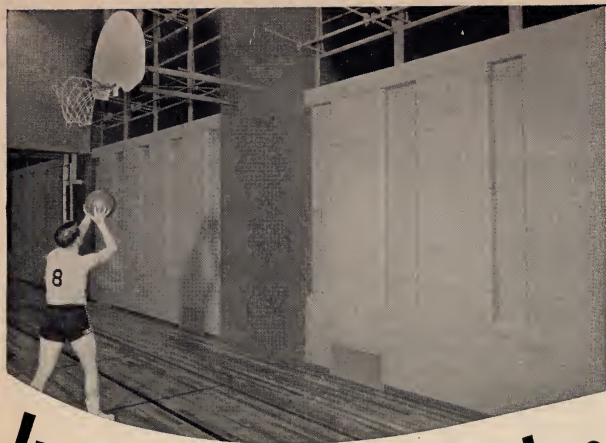
P ERHAPS we have all had the experience of traveling in strange territory, of trying to find a place we haven't been before, and of turning off the right road—and then somehow sensing that we *had* turned off the right road. But despite the warning sense within us, we may doggedly have pursued the wrong road until we arrived at a dead end, or until we had gone so far that we had lost much time and had much distance to re-trace. There are many ways in which men may find themselves on wrong roads, and seemingly there are many reasons why they don't sooner turn back to the right one: sometimes because of stubbornness, of pride or perverseness; sometimes because of the fallacy of supposing that if a person has taken one wrong step he had just as well take two; that if he has slipped somewhat he had just as well slip farther; that if he has made one mistake, it doesn't matter too much if he makes more. These are all flagrant fallacies that cause carelessness to lead to more carelessness, misconduct to more misconduct, to the ultimate hardening of habits, and to heartbreak and unhappiness. It was said of the prodigal son that he "came to himself."<sup>1</sup> But it was only after he had gone a long way in the wrong direction and after he had lost his inheritance and his self-respect. If those who have erred would come to themselves sooner, they wouldn't have to go so far to return. There is no reason why a man who has made a mistake should multiply his mistakes. The sooner a wrong course is corrected, the less the time lost, and the less the penalty imposed, and the sooner is found the peace that comes with the consciousness of being on the right road. Let no foolish pride, no stubborn perverseness cause delay in correcting a wrong course. To recall the words of William James: Men "can alter their lives by altering their attitudes. . . ." Let false pride be pushed aside; let the blessed principle of repentance enter the picture; let men come to themselves sooner, wherever they are—for the awareness of moving in the right direction, after having moved in a wrong one, is a wonderful awareness.

<sup>1</sup>Luke 15:17.

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### a new recreation center . . .

Park Stake recreation center has exposed interior walls built with alternate 6" and 8" high Buehner Block. Note the rounded corners on the columns, created with Buehner bull-nose units. Pattern is stacked bond.

*Architects:* Fetzner and Fetzner  
*Mason Contractor:*  
Thomas Child & Co.

## Inside or out...its Buehner Block walls

### . . . and a new ward house

The exterior walls of the East Ensign Ward are 4" high Buehner red-lava block. Classrooms, recreation hall and corridors also have exposed Buehner block walls. Cast stone trim around entrance is by Otta Buehner and Company.

*Architect:*  
Theodore R. Pope  
*Mason Contractor:*  
T. H. Duncan



Inside or out, you'll find that Buehner red-lava block is an ideal material for the construction of ward houses, stake recreation centers, and schools — just as it is for fine homes. First of all, it's an attractive material that can be used to make an infinite variety of wall pattern and texture effects. Buehner block comes in several integral colorings, and can also be finished in long-lasting masonry paints.

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- **Saves on upkeep**
- **Saves on finishing costs** of interior walls (it can be left unpainted, or inexpensively painted, as you wish)
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## WHO CAN DENY THE JUSTICE OF GOD?

(Concluded from page 23)

to whom he could pray, and upon whose justice and mercy he could depend implicitly.

Job comprehended God. He could not deny his existence. To those who denied God, he propounded some questions that have never been answered by the wisdom of men; for example:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? (*Ibid.*, 38:4, 36.)

God's nearness, yes, his presence, was felt by Job when he finally declared:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (*Ibid.*, 19:25-27.)

Though centuries separated them, Job could have declared as well as did the Apostle James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Down through the ages, from Father Adam on, came to man the same knowledge and understanding of God received from God by those who sought wisdom, in keeping with the admonition of James.

Today God has not left us alone, dependent upon the testimonies of ancient prophets. In every dispensation of the gospel upon the earth, from the time when Adam walked and talked with God, to the present, God has revealed himself to man, and through his prophets he has disseminated his law and his gospel to the earth anew, that all men might know that he lives, that he is the rewarder of them that diligently seek him. He lives to bless mankind. He has declared from the heavens in these latter days:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

The importance of this knowledge

is made clear by the prophet Jeremiah:

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. (Jeremiah 9:23-24.)

God gave knowledge and understanding to the disciples of Christ which prepared them to suffer persecution and even death rather than deny the divine mission of their Lord and Savior.

... without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

I know that God lives to enlighten our minds, quicken our understandings, and give to us a knowledge and understanding of God and of his eternal purposes, and of the divine mission of his Only Begotten Son, Jesus Christ; that he hears and answers our prayers with a filial love for us, his children here upon this earth. In the name of Jesus Christ. Amen.

---

## THE WINTER'S HIVE

*Now from the opened blossom of the world  
The bee of August drinks his thirstily fill  
And hurries to the hive of heaven where  
The golden maids the honeyed combs distil.  
So when December lifts her angry heel  
To gallop down the icy slopes of wind  
Then in the weary, beaten mind is stirred  
One lilac's cluster from the April's seal,  
One drop of roses from blue afternoons,  
Then all the wolves of winter are undone,  
The deepening hungers of the heart are fed  
By the sweet memory of June's rising sun.*

Margery S. Stewart

---

## These Times

(Concluded from page 6)

premise, Soviet education mixes a peculiarly non-parallel doctrine. This is the idea that each student, not the state, is responsible for his own progress and advancement. Psychological testing and counseling, the current "rage" in American education, is frowned on. Instead, the Soviet student is indoctrinated with the notion that he himself has the latent power, by training and discipline, to overcome even his heredity and his environment. Will this relative doctrine to that of "rugged individualism" ever collide with Soviet discipline, which now holds all the trumps? This is an interesting prospect in these times.\*

\*The reader should understand that all the material in the foregoing has to do with the quantitative aspects of Soviet education. The question of its quality, as everywhere, is another problem.—G.H.D.

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## RESPONSIBILITIES OF STAKE PRESIDENCIES

### STAKE PRESIDENT CHAIRMAN OF STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

IN ORDER to make the program of the Church function more effectively, nearly two years ago the General Authorities decided that the stake president is to serve as chairman of the stake Melchizedek Priesthood committee. The reason that the stake president rather than one of the counselors was chosen for that position was stated by the General Authorities as follows:

In order that closer co-ordination may be had in the assignments of the stake Melchizedek Priesthood committee and the stake welfare committee, especially in employment placement work, it is desirable that the stake president personally be the active chairman of the stake Melchizedek Priesthood committee.

Under this new arrangement one counselor is to serve as chairman of the stake Aaronic Priesthood committee and the other counselor is to be the chairman of the stake committee for senior members of the Aaronic Priesthood.

### STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

It is the duty of the stake presidency to organize a stake Melchizedek Priesthood committee, composed of the stake president as chairman "and as many members of the high council as are necessary, but in no case fewer than three." (*Melchizedek Priesthood Handbook*, p. 11.) The chairman of the committee sees that the committee's secretary receives reports from quorum secretaries, which reports are compiled on a stake report and approved by the chairman before being sent to the general Melchizedek Priesthood committee.

It is advisable for the stake Melchizedek Priesthood committee to hold weekly committee meetings, as is pointed out in the *Melchizedek*

*Priesthood Handbook*, p. 13, as follows:

A weekly council meeting should be conducted to discuss current problems and needs of the various quorums and to determine means of stimulating activity and effectively introducing and following through on all projects and assignments to the various quorums.

This committee meeting could conveniently precede or follow the stake presidency's regular weekly council meeting.

### GENERAL JURISDICTION OF STAKE PRESIDENCY

The stake president and his two counselors stand at the head of the stake, having jurisdiction over every organization within the boundaries of the stake; therefore, the wards, the auxiliary organizations, the missionary work, the genealogical work, the Church welfare program, and the priesthood quorums are under their jurisdiction. The *Melchizedek Priesthood Handbook* (p. 10) states that "in connection with the seventy's quorums this control is exercised in collaboration with the First Council of the Seventy." "The presidents of stakes are called upon to collaborate with the First Council . . . in keeping the quorums of seventy well organized within the stakes." (*Ibid.*, p. 19.) It is to be understood that the seventies presidents, as well as all other officers of the priesthood quorums, are subject to the general supervision of the stake presidency.

### STAKE PRESIDENCY AND MELCHIZEDEK WORK

The General Authorities desire to remind the stake presidencies once again that they have a definite responsibility toward every Melchizedek Priesthood quorum within their stake bounds and thereby indirectly toward every priesthood holder. It should be recalled that the following instruc-

tion appears in the *Melchizedek Priesthood Handbook*, p. 10:

It is the duty of the stake presidency to supervise Melchizedek Priesthood quorums. No stake president should permit a quorum to mark time month after month without giving serious thought and attention to the duties required of quorums. If officers will not serve conscientiously, then others should be selected who have the ability and inclination. Stake presidencies, with the help of the high counselors, are charged with the responsibility of following up this labor to see that every man who is given proper authority performs his duty.

All stake presidencies throughout the Church are urged to see that the quorum presidents under their jurisdiction hold weekly presidency meetings, weekly group or quorum meetings, monthly quorum business meetings, and magnify their callings in all respects.

### VARIOUS RESPONSIBILITIES OF STAKE PRESIDENCIES

Stake presidencies should be cognizant of their responsibility to see that all the stake and ward officers over whom they have jurisdiction observe the Sabbath day properly, pay a full tithing, observe the Word of Wisdom, hold family prayers, attend conference sessions and their meetings regularly, deal honorably with their neighbors, and keep the other commandments of the restored gospel in order that they might set worthy examples to those with whom they work.

Also, among the various responsibilities of stake presidencies are the following: They are to approve in general the expenditure of quorum funds, to direct the ordinations of elders and high priests, to select and set apart the presidencies of elders quorums, to set apart the counselors in the presidencies of high priests quorums, to choose members and alternate members of high councils and direct all of their activities. They are to take the initiative for the ordination of seventies and selecting of presidents of seventies quorums, which ordination and setting apart are done by one of the General Authorities of the Church who has been duly

THE IMPROVEMENT ERA



# Priesthood

authorized. They are to make full preparations for stake quarterly conferences in their respective stakes, and, under the direction of the visiting General Authority, conduct the conference sessions. And at all times they are to be subject to directions from the First Presidency and the other General Authorities.

## STAKE MELCHIZEDEK PRIESTHOOD MEETINGS AND PRIESTHOOD LEADERSHIP MEETINGS

It is the policy of the Church for the stake presidencies to direct a two-hour combined monthly stake Melchizedek Priesthood meeting and priesthood leadership meeting in each stake. Exceptions to this rule are made only with the consent of the General Authorities in cases where scattered conditions in stakes make it advisable to hold these meetings no oftener than once each quarter. This monthly meeting affords the stake presidency an opportunity to meet with the priesthood quorums and transact such business as is necessary in the best interest of the priesthood program and activity of the stake; however, it should be kept in mind that this meeting does not replace the monthly quorum meetings. (See *Ibid.*, pp. 37-41.)

## STAKE AND FOREIGN MISSIONARY WORK

One of the important responsibilities of stake presidencies is to organize and direct stake missionary work and push forward vigorously that program. Stake presidents select and recommend to the First Presidency stake mission presidents who are set apart by one of the General Authorities. However, the counselors to the stake mission presidents are set apart by stake presidencies. Stake missionaries, recommended by bishoprics, are called into the service by stake presidencies, and they are to see that the missionaries are released from all other Church duties so that they may devote their full church-service time to the missionary cause. It is also

JANUARY 1954

the responsibility of stake presidencies to further the missionary program in foreign fields.

## SELECTING PERSONNEL FOR STAKE WORK

Since bishops of wards and their counselors, as well as all other stake and ward officers, are accountable to the stake presidency, the stake presidency has the right to select any person in the stake and assign him or her to do stake missionary work or to any other job. It is desirable that the stake presidency consult with the bishopric of the ward concerned when selections of persons to do stake work are made; however, bishoprics should recognize the fact that they are accountable to the stake presidency and should readily submit to the desires of their superior officers. By so doing unity will prevail throughout the stakes of Zion among the priesthood holders and officers. This will result in progression and strength in the cause of building the kingdom of God.

## USE OF HIGH COUNCILS BY STAKE PRESIDENCIES

Stake presidents are advised to make extensive use of their high

councils in supervising the various organizations and activities of their stakes. By so doing marked progress and efficiency in all the organizations of the stake will be attained; and this will result in the Saints' adhering more closely to the commandments. It is a known fact that people will readily respond to good leadership that knows in which direction it is going; and the First Presidency and its associates look to the stake presidencies to supply that leadership.

## APPRECIATION EXPRESSED TO STAKE PRESIDENCIES

The General Authorities express deep appreciation to all the stake presidencies throughout the Church for your diligent and faithful services to the cause of righteousness, and we encourage you to continue to perform your duties and to magnify your callings to the best of your abilities, endeavoring to have every organization within your stake bounds function as near to perfection as possible. If these things are done, the Saints will live more closely to the requirements of the gospel of Jesus Christ and the Church will continue to grow in strength, power, and righteousness. Thus, a great and marvelous work will be accomplished.

## NEW APPROACHES TO BOOK OF MORMON STUDY

(Concluded from page 32)

to come to an agreement regarding just what they have found. Until they reach a consensus our condition number two above remains unsatisfied and the issue unsettled. Finally there are doubtful bits of evidence put forth as proof, but which were better left alone. Thus while the Book of Mormon says that mountains rose and fell during the great earthquake, the presence of the Rocky Mountains does not prove a thing, since the Book of Mormon does not pretend for a moment that mountains were never formed at any other time or in

any other way. Such "evidence" only does harm.

(To be continued)

## BIBLIOGRAPHY

<sup>10</sup>Thus Housman, *op. cit.*, I, lv: "Now where all mss give nonsense and are therefore corrupt, those mss are to be preferred which give the worst nonsense, because they are likely to be the least interpolated." Cf. *ibid.* V, xxxiiff.

<sup>11</sup>This aspect of the Book of Mormon is the subject of a thesis written by Mr. Robert K. Thomas at Reed College in 1947.

<sup>12</sup>Franklin S. Harris, Jr., *The Book of Mormon Message and Evidences* (Salt Lake City: Deseret News Press, 1953).



# The Presiding

## Priesthood's Place in the Church\*



Joseph L. Wirthlin  
Presiding Bishop

**B**RETHREN, we appreciate your labors and your interest in this great Aaronic Priesthood plan of the Church.

I want to say to you emphatically that priesthood in this Church comes first. It is not superseded by any other activity or organization. It takes first place. The priesthood of God was restored before the Church was organized. The priesthood of God was restored before we had all of the great auxiliaries that are helps to the priesthood. I hope with all my heart that you presidencies of the Aaronic Priesthood will give your first consideration to your priesthood responsibilities.

There are some instances where some of our brethren forget the priesthood and get off on tangents. I know in their minds that they think these particular courses they pursue are right; I feel that they are sincere. But I want to say to you, for example, that if we get off on a basketball tangent, we may lose sight of our priesthood work and its activities. I realize that basketball has its place in the Church activity program, but it is not to be permitted to take the place of our Aaronic Priesthood work.

I recall some few years ago that a bishop came into our office. He presided over a comparatively small ward—I think it had a membership of approximately 250 members—he came in and wanted to erect a recreation hall large enough to accommodate a stake. We could not quite understand it and

said, "Bishop, it is rather unusual that a ward your size would need a basketball gym large enough to accommodate a stake." In fact, he wanted a basketball floor of the regular college size. Well, we discovered that this good man had gone off on a "basketball tangent." All of the other important activities in the ward had been forgotten. He was emphasizing basketball. What he should have been emphasizing first was the priesthood of God. He should have been directing the attention of young men who carry upon their shoulders the divine mantle of authority to the necessity of rendering service to God. But he had basketball on his mind. Well, now, as I said in the beginning, it has its place, but priesthood comes first.

I am not hesitant in saying to you, my beloved Aaronic Priesthood fellow workers, that because of your multiplicity of duties and responsibilities, if you cannot get around to do everything that you should, see that the priesthood of God is taken care of first. If that is done, I assure you that in your wards and stakes there will be a higher degree of activity, a higher degree of spirituality, there will be a greater attendance in sacrament meeting, there will be a finer and a sweeter spirit in your wards. There is no question about it.

We are distinctly different from the other religious organizations of the world because we attempt to all men that we have divine authority restored from on high in these the last days. Because of that authority we have sacred duties to perform: To proclaim to the whole world that the gospel of the Lord Jesus Christ has been restored in these the last days. God commands his priesthood to warn their neighbors, to teach them the gospel of the Lord Jesus Christ. Upon the priesthood of this Church rests the responsibility of seeing that God's kingdom is built up, built up spiritually and temporally, wherever the priesthood of God may have their homes. And so priesthood comes first, and the priesthood of tomorrow, brethren, the Melchizedek Priesthood of tomorrow, is the Aaronic Priesthood of today. They will not be any more qualified nor efficient, neither will they be built up any more spiritually than you and I train them today and teach

them the fundamentals of the gospel and also impress upon them that they are, in all reality, the servants of almighty God.

There is one thing that I constantly think about. We speak of these young men under the age of twenty-one as being boys. I hope the day will come in the Church when we will refer to the young men under twenty-one years of age who hold the Aaronic Priesthood of God as "young men." They are young men. They are men in the sight of God because he saw fit to bestow upon them the divine gift of his priesthood. Now, I want to say to you that when a young man at the age of twelve receives the Aaronic Priesthood, he is in the beginning of manhood. He is a servant of God. That is the thing that we want to impress upon these young men, and if we do that, I am sure they will live lives that are compatible with the offices which they hold.

This reminds me of an experience I had in the New York Stake some few years ago when, in the morning session of our stake conference, a deacon was asked to address the congregation. I remember he was particularly small, and as he stood back of the pulpit, you could hardly see his head. This is what he said, and I have never forgotten it, because that boy had a warm appreciation in his heart for the priesthood which he held. He lived a life that was compatible with his priesthood.

He said, "You know, brethren and sisters, I live here in a great city, the largest and the greatest city in the United States. I go to a school which thousands of other boys and girls my age attend. I see many of them using tobacco in the form of cigarettes. It is not an uncommon experience to have them come and offer me a cigarette. They never offer me a cigarette and the temptation never comes across my path but what there comes to my mind the thought, I am a deacon in the Church of the Lord Jesus Christ. I hold the priesthood. I am a servant of God. No, I cannot take anything into my body which will taint it and separate me from the Spirit of my heavenly Father."

That young man had a fine, keen appreciation of what it meant to hold the priesthood of our heavenly Father. Now we hope that every deacon and teacher and priest in the Church, whether he is

\*Address delivered at the Bishop's conference held in the Tabernacle, Friday evening, October 2, 1953.



# Bishopric's Page



Prepared by Lee A. Palmer

under the age of 21 or over, will have that same keen, fine appreciation of what it means to be a servant of our heavenly Father. And I am sure if that is done, as a priesthood group in this Church, we will set a great example to the rest of the world.

I often think of the words of the Lord to the Prophet Joseph where he said to this people, to this priesthood, both Melchizedek and Aaronic:

Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

I want to assure you, my beloved brethren, that if there was ever a time in the history of the world when the nations needed a standard, a light upon the hill, an example to follow, that time is now, this time of confusion, this time when men and women are engaged in things that are evil and will lead them down the road to hell if they continue. Consequently there needs to be a people, a covenanted people, where the priesthood of almighty God is found and where those holding the priesthood are living lives compatible with the offices which they hold. That people is here. That people is here in the tops of the mountains, these the mountains that the old prophet, Isaiah, spoke of when he said that in the last days the house of the Lord

... shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isa. 2:2-3.)

That responsibility devolves upon you, my brethren, it devolves upon me, and upon every member of the priesthood to live lives and to walk in the paths of Jacob's God to the end that the world, seeing our example, will be glad to follow thereafter.

There are, in the Aaronic Priesthood, young men under the age of twenty-one numbering 60,996. Of these 60,996 during the year 1952 there were 14,721 individual awards achieved, or approximately twenty-three percent. We think it is wonderful that 14,721 of these young men achieved individual awards, but actually that is only twenty-three percent of the total of over approximately 61,000. Now this individual award program is not a program of glamour; it is not one that is competitive; but rather it is a pro-

gram of priesthood and gospel education.

A young man, in order to achieve an individual award, is expected to attend sacrament meeting at least fifty percent of the time; he is to attend at least seventy-five percent of priesthood meetings; he is to be a full tithepayer; he is to keep the Word of Wisdom; and he is expected to fill throughout the year at least thirty-six priesthood assignments if he is a priest or teacher, and at least forty-eight priesthood assignments if he is a deacon. May I say to you that as we encourage these young men to avail themselves of achieving an individual award, we are teaching them the gospel. We are teaching them the value of the priesthood of God by rendering service in it. That is the important thing about the individual award program.

Now, brethren, tonight we have had demonstrated here the positive side of the Aaronic Priesthood program, the positive side, that which can be achieved if we will hold this monthly ward Aaronic Priesthood leadership meeting regularly, where the president of the Aaronic Priesthood of the ward will sit down, with his counselors and all of the Aaronic Priesthood workers, and go over the roll and literally take inventory of the Aaronic Priesthood stock of the ward; find out where each boy is, what he is doing, and if he is absent send someone out to bring him in, literally to bring back the sheep or the lamb that is straying. Remember the Savior said to the Apostle Peter:

Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:15-17.)

Brethren, if we love the Lord Jesus Christ, we are obligated to keep care of these young men under the age of twenty-one. Seek them out, individually; inspire them to activity in the priesthood of God. If there are conditions in the homes over which these boys have no control, if there are parents who are indifferent, then you are responsible to see that in spite of par-

ents the boys take advantage of their priesthood opportunities. Now that is the positive side.

Of course, in all great projects, there is a positive and a negative side. Thank God the positive side of the priesthood work comes from the heavens. But unfortunately the negative side comes from him who would disrupt all men in their loyalty to the Lord Jesus Christ, namely Satan. Now there is a negative side and I think that to be realistic we should draw it to your attention because possibly you can help—I know you can—in overcoming some difficulties; for example, in this Church we have 7395 deacons overage (age 15 to 21). In other words, 7395 deacons have gone on and on without receiving the office of a teacher; 5434 overage teachers (17 to 21), young men who have been ordained to the office of a teacher and are beyond the age of a priest; and 4867 overage priests (age 19 to 21); and 8201 young men 12 to 21 who hold no priesthood at all but are baptized members of the Church. This is the negative side. This is the side where we have failed. These young men have passed by without receiving the proper attention and the stimulation to avail themselves of all the opportunities of the priesthood of God. That is the tragedy.

Members of the Aaronic Priesthood over twenty-one increase your work beyond measure because, as this demonstration indicated tonight, the presidency of the Aaronic Priesthood, the bishopric, are expected to visit all of these brethren and persuade them to come back into activity. Now if we can follow every deacon through from the time he is ordained a deacon until he receives the office of elder, then we have met our responsibilities. It will then be an evidence that priesthood comes first. And if we do that, brethren, then we will eliminate the vast numbers that are becoming members of the senior group.

Now, I think of an experience I had in a stake conference. The bishopric called upon a certain man who was a deacon, visited with him, got his confidence, and then finally returned and said, "Brother, we want you to accept the office of president of a senior deacons quorum." The man hesitated, "I'm not capable; I haven't the ability. I haven't had experience enough to preside over a quorum of senior deacons." Nevertheless they prevailed upon him,

(Continued on following page)

## PRIESTHOOD'S PLACE IN THE CHURCH

(Continued from preceding page)

and he accepted the call and went to work with his counselors, advisers to the senior deacons, and organized a quorum. I heard that man in a priesthood leadership meeting in that stake declare that one of the greatest moments and one of the greatest opportunities that came into his life was when his good bishop, a man of God, literally "came to my door and 'reclaimed' me." He said, "I feel that he was inspired to come to my door and give me this high and holy calling." That man appreciated the priesthood to the extent that to be called as the president of a deacon's quorum was a high and holy calling, and brethren, it was. It doesn't matter so much what office we hold in the priesthood. It is sacred, it is holy, it is a high calling because it comes from God. And this good man said, "It is the greatest blessing that has ever come into my life."

There are approximately nine hundred new Aaronic Priesthood quorums and groups in the Church because we are now following the revelation given to the Prophet Joseph Smith found in the 107th Section of the Doctrine and Covenants where it was indicated there should be so many deacons in a deacons quorum and so many teachers in a teachers quorum and so many priests in a priests quorum. These eighty thousand men are now being organized into quorums as the revelation indicated over a hundred years ago. As a result of this quorum organization they feel they belong to something; they feel they have responsibility; they feel they are servants of God. I sincerely hope that, as rapidly as these senior members of the Aaronic Priesthood qualify, they will be called upon to render the service of a deacon, a teacher, or a priest, that if it is possible in the ward to find enough senior deacons to pass the sacrament that should be their privilege occasionally because they hold that authority. If there are enough who qualify to go out and do ward teaching, that should be their privilege because that is their divine call. And when priests qualify, they should have the privilege of blessing the emblems of the Last Supper and of performing the ordinance of baptism. Through these experiences they will develop what I choose to call the "priesthood heart" in which heart there is a love for God and his purposes and a desire to serve him and keep his commandments.

Now one more point in conclusion, and that is this: There constantly comes to us the inquiry as to how the South Los Angeles Stake, headed by President Noble Waite, is able to achieve so highly in Aaronic Priesthood work, and

ward teaching, etc. I have had several stake presidents ask me, "What is the secret? How do they do it?" I am going to tell you how they do it with the Aaronic Priesthood, those under the age of 21.

Every Sunday evening, every ward secretary of the Aaronic Priesthood under 21 calls the stake chairman and

reports the absentees for that day at priesthood and sacrament meetings. The stake chairman immediately calls the report to President Noble Waite, president of the stake. President Waite has the record of every Aaronic Priesthood boy in the stake Sunday night by 11:30 p.m. Then President Waite or one of his counselors or members of the stake committee calls the bishop or visits him during the coming week and

### "Fear God, and Work Hard"

Richard L. Evans

THERE is no one we know of who is free from problems. Most of us at times have difficult situations to solve. But there are some who succumb to adverse circumstances more easily than others (sometimes on the assumption that nothing can be done). And there are some who refuse to give up easily—and often by their own efforts (and with help that comes from outside themselves) somehow manage to bring things about. Fortunately, there is something to be done about almost everything that ought to be done. Often there is no set formula, no fixed solution; but if men have the will to do, the will to work, the will to keep faith, the will to follow through, many things are solved which at first seemed to be without solution. There is little evidence that the Father and Creator of us all intended any of us to live without effort or without solving some things for ourselves. And one measure of the strength of a man is his willingness to see things through. There is nothing that was ever made or built or solved, or provided or improved without the willingness of someone to stay with it, the willingness of someone to work. No doubt the Lord God could have made life easy for us all if such had been his plan and purpose. He could so have surrounded us, could so have provided, that we could have lived all but effortlessly. He could have cast us into a sort of waxen pattern of perfection, such as might have satisfied a Madame Tussaud. But he has given us something infinitely greater than a frozen perfection. He has given us eternal principles, freedom, the right to work, the right to learn, (even the right to make mistakes if we must), the right to fail—and the incentive to succeed, with glorious promises and privileges and possibilities. He has given us the pattern of perfection, and the way to approach it, without summarily pushing us into the pattern. And with our sincere willingness he is ever ready with his help. And with our willingness we can accomplish much, both with ourselves and our surroundings. In short, the Lord God does not expect of us perfection, *but he does expect of us an honest effort.* He expects us to develop and to demonstrate our ability to bring things about. And for the youth of a generation that may have something yet to learn about the blessing of willing work, may we take from Livingstone of Africa, these profound five words: "Fear God, and work hard."

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confers on all serious cases of inactivity, and a course of procedure is determined upon from that point. The bishop and his counselors are expected to take care of absentees of one week, working with and through the quorum advisers and quorum presidencies. To many of us, this would seem to be a very strenuous program for the stake president to follow, to have all of the Aaronic Priesthood absentees reported to him every Sunday night no later than 11:30 p.m. Now, that is a strenuous program. But the point is that the South Los Angeles Stake excels in Aaronic Priesthood in the Church because when a boy is absent *only once*, once on Sunday from his priesthood meeting or from sacrament meeting, there is someone to find out why.

Now, brethren, I am sure that this priesthood plan as outlined is not a difficult one. It is a simple one, it is a most enjoyable one if we will follow it. I want to say to you that there is no greater joy than working with these young men and saving their souls, for as Elbert Hubbard said, "Boys are made of soul-stuff." And the "soul-stuff" of the future Melchizedek Priesthood of this Church, of bishops, stake presidencies, and of General Authorities is in your hands. I ask you, "What are you going to do with it?" I know what you are going to do with it; you are going to prize it as the most precious possession in your hands.

God bless you, God sustain you and inspire you in his work to the end that those who bear the priesthood, and particularly our young men, will be a light on the hill, an example to all the world, I humbly pray, in the name of Jesus Christ. Amen.

## Special Judge

(Continued from page 25)

just not lose hope. Will you do something with me?"

Somewhat the firmness in Miss Morten's voice brought a feeling of calmness to Louisa, and she shook her head affirmatively at the woman's question.

"Fine," Miss Morten said with a smile. "Pray with me silently—and we'll both have faith that all will be well."

A rather chilled but excited group of students assembled again at the hotel in Lancaster. They had dinner together, but Louisa was unable to eat much. She had, however, firmly resolved now not to let her

(Concluded on following page)

THE CONTINENTAL STYLIST

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## SPECIAL JUDGE

(Concluded from preceding page)

own tragedy mar the evening for the other contestants.

At the end of the meal, one of the boys stood up. "I want to make an important motion," he said, his dark eyes looking straight at Louisa. "I move that an award be given right now—award for the best sport I've ever seen—and let's give it to Louisa Brandon."

The enthusiastic cheers brought some pink into Louisa's drawn face.

At the auditorium the participants were assigned to dressing rooms. Louisa tried to help the other girls in their preparations, as if by making them look their best, she would at least have a part in the activities. Sarah Martin squeezed the disappointed girl's hand sympathetically, when the latter had finished arranging the flutist's dark brown curls. Louisa herself was lovely in a long blue evening frock, her golden hair high on her head. Sarah sighed as she thought how lovely Louisa would have looked beside her own majestic harp.

Miss Morten went through rather hurriedly, but did stop long enough to pat Louisa lightly on the shoulder and say: "You're giving a splendid performance right now, my dear."

At last everyone was ready. Sarah and Louisa went out to peek through the curtain at the audience. Toward the back of the auditorium a group had gathered around a tall, stately woman with jet black hair. She was in evening clothes, a rich fur cape around her shoulders. She was signing programs for various people who were thrusting them toward her.

Louisa grabbed Sarah Martin's arm excitedly: "Sarah, that's Germina Tingesky, the great world-renowned harpist! She looks exactly like her pictures! Why, she's going to attend our program tonight. Sarah, isn't she wonderful?" Then quickly Louisa turned from the curtain, her handkerchief to her eyes.

Sarah was still peering avidly through the hole in the curtain. "Louisa, look, our own Miss Morten is talking to her now."

Louisa did not answer, but this did not stop Sarah's enthusiastic word-by-word description of the situation. Breathlessly she reported: "She has left the others and has gone some-

where with Miss Morten. Sarah turned from the curtain. "Oh, Louisa, don't cry, Hon. This is just about the meanest thing I've ever heard happening to anyone." Sympathetically she approached her friend, then stopped short. "Oh-oh, here they come—"

Louisa mopped at her eyes and looked up. Beside Miss Morten stood Germina Tingesky, more lovely than Louisa had ever imagined and now looking at her with immense dark eyes full of kindness and sympathy.

Miss Morten spoke. "Madame Tingesky, this is Louisa Brandon, our school harpist. She is the young lady of whom I spoke. Her harp is out on the highway."

Madame Tingesky looked at Louisa thoughtfully. "My dear, dry your tears. My harp is here in the music room. I shall have it brought down, and you may play on it tonight."

Louisa met her gaze, her own eyes full of wonderment. Finally, she tried to speak: "Madame Tingesky, it is too much. I—I read how careful you are about the harp—I—"

Madame Tingesky raised one hand to silence her. "Do you realize that you have given me a great privilege? The first fundamental of a true artist is to have feeling in his heart. Do you believe that I do not feel for you in your disappointment, in your eagerness to play this evening? Take the harp. Now go—I shall be out there listening to my own harp sing under your fine fingers." She took the girl's hands in her own and pressed them firmly. Then she left with Miss Morten to return to her place in the auditorium.

The high school musicians did well that night. The audience felt that the judges were going to have a hard task in making the selections. Uncle Marv sat in his place, his eyes eager for the time when his young niece would take her place on the platform. He did not know she was playing the instrument belonging to the world's most famous woman harpist.

At last the curtain was raised on a magnificent golden harp. A sound of amazement was heard over the auditorium at the sheer beauty of the instrument. Louisa Brandon, raised to the pinnacle of gratitude for the great gift made to her this night, walked in a new-found humility that

centered in faith, to her place beside the shining instrument. Then with her hands resting on the strings she lowered her head for an instant. Never did a more thankful prayer come from a human heart, a prayer for the goodness of God through people like Madame Tingesky—for the active, strong faith of those like Miss Morten.

Louisa played with graceful artistry. She felt that she must give her best to this lovely harp. The award no longer seemed the important matter, but sharing the beauty of this instrument with the audience before her—that was the thing. In a quick flash it seemed to Louisa that she could understand the goodness that had come through her anxiety of the day, and that out of it all something shone much brighter than opportunity or a feeling for success—humility and faith—they outweighed all else.

The audience sat enthralled, both at the beautiful picture before them and at the sweetness of the music that permeated the air. Their applause was hearty.

When the intermission was called in which the judges were to make their decision, Louisa hurried out of the wings to find Madame Tingesky. Going down the steps into the auditorium proper, she met the artist hurrying toward her. Her eyes were shining and she put her arms around the young musician: "I am proud, Louisa, proud that anyone so gifted should have used my harp. You must study hard, you have a great future ahead of you. Now, do not tell me 'thank you'—I read it in your eyes, and your fine music was gratitude enough, I assure you. The judges are ready. Now we shall see if I am right—"

"Of the three awards, two will be presented to students at Field Acres High School and the other to Mason District School," the chairman announced. "Will those named please come out on the platform? Violin: Toby Parkin, Field Acres High School. Cello: Doris Kenniston, Mason District School. Harp: Louisa Brandon, Field Acres High School."

As Louisa went forward to accept her award she could hear in the midst of the applause a "Bravo, Louisa," and that she knew came from her Uncle Marv—her own special judge.

THE IMPROVEMENT ERA



## The Church Moves On

(Continued from page 10)

Presiding Bishop Joseph L. Wirthlin spoke to the subject "God Bless America" on the transcribed "Faith in Action" radio series of the National Broadcasting Company. Music was by the Mormon Choir of Southern California.

Elder Raymond J. Pace sustained as president of the Farr West (Utah) Stake, with Elders George E. Knight and Merrill Leroy Petersen as his counselors. They succeed President Wilmer J. Maw and his counselors, Elders Arthur G. Pledger and Almon D. Brown.

14 It was announced that the division of religion at Brigham Young University had been reorganized. Dr. Sidney B. Sperry has been appointed director of graduate studies in religion, and Dr. B. West Belnap has been appointed as director of undergraduate division of religion for a one-year period. This office is to be rotated among staff members of the undergraduate division. Previously Dr. Sperry was director of religious instruction.

15 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Malad Third Ward, Malad (Idaho) Stake.

President Stephen L. Smith, formerly first counselor in the Malad (Idaho) Stake presidency, sustained as president of the Malad Stake, succeeding President Samuel A. Hendricks. Sustained as President Smith's counselors were Elders Moyle E. Facer and Merlin R. Bastian. Elder Facer was second counselor in the retiring stake presidency.

Calgary (Alberta) Stake organized in Canada with Calgary First, Calgary Second, Claresholm, and Stavelly wards and the High River Branch taken from the Lethbridge Stake; Rosemary Ward and Brooks Branch taken from the East Lethbridge Stake; and Red Deer Branch from the Western Canadian Mission. Stake membership is approximately 2400. Elder Nathan Eldon Tanner sustained as president of Calgary Stake, with Elders Charles Ursenbach and Frank Hinman Pitcher as his counselors.

Barnwell, Lethbridge Second, Lethbridge Third, Taber First, and Taber Second wards transferred from East Lethbridge Stake to Lethbridge Stake. The name of Burdett Branch, East Lethbridge Stake, was changed to Grassy Lake Branch as it was transferred to Lethbridge Stake.

East Lethbridge Stake was discontinued. The stake presidency consisting of President Grant Goddard Woolley and his counselors, Elders Elmo Eugene Fletcher and John Owen Steed, were

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## The Church Moves On

(Concluded from page 47)

sustained as the presidency of the Lethbridge Stake, succeeding President Octave W. Urnsbach and his counselors, Elders Francis C. Russell and Reed C. Ellison. Membership of the Lethbridge Stake is now about 4500.

Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve were in charge of this reorganization.

**16** A RECEPTION in the Bee Hive House, attended by leaders of Church and state, honored Mrs. Ruth May Fox, former general president of the YWMA, on the one hundredth anniversary of her birth.

**21** It was announced that President Benjamin L. Bowring, retiring president of the Texas-Louisiana Mission, had been called by the First Presidency as president of the Hawaiian Mission, succeeding President Ralph E. Woolley.

**22** ELDER Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Rockland Ward, American Falls (Idaho) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Tremonton Third Ward, South Bear River (Utah) Stake.

## Through the Eyes of Youth—

(Continued from page 18)

proper attitude these less desirable experiences can greatly enlarge your understanding. An ancient philosopher once said, "The deeper the wound sorrow carves into the heart, the greater the capacity of that heart to receive joy when it comes. And last of all, be preparing yourself for the time when you can return home to be capable and worthy of being called on a mission, for I know of no better way to come back home and make the readjustment. After an experience of the kind you are shortly to have, I know of nothing better that will climax and temper it to your good and prepare you to continue your life and purpose here than a two-year mission for the Church. All of your bitter experiences can be turned into sweet ones. You will find them a deeper joy in that life your army experience taught you was so dear. And so, "Lift up your eyes that you may see and by seeing you might find lasting joy in life as it comes to you."

THE IMPROVEMENT ERA



## Elder Matthew Cowley

(Continued from page 12)

first mission he learned to speak the Maori language fluently, and he was enabled to translate the Doctrine and Covenants and the Pearl of Great Price into that tongue. He also re-edited the Book of Mormon in Maori. He was called by the Polynesians *Tumuaki* (leader) in their great love and respect for him.

When he was called to preside over the New Zealand Mission January 18, 1938, he still remembered the language. He stayed with them this time for eight years, returning September 6, 1945. He returned from his two missions among the Polynesians with a deep love and respect for their integrity and faith. He was sustained as a member of the Council of the Twelve on October 5, 1945 in semi-annual conference of the Church, and was set apart on October 11 by President George Albert Smith, the first to be ordained by him. He became known as the Apostle of the Polynesians.

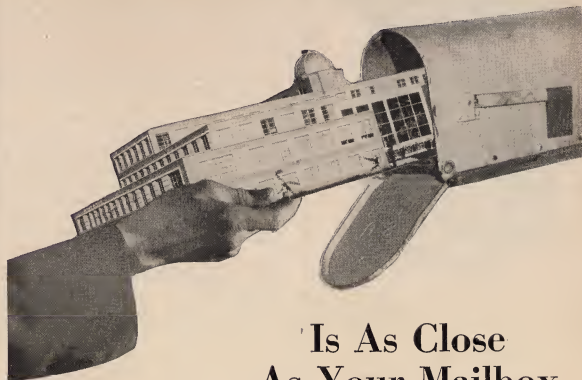
In December 1946 Elder Cowley was made president of the Pacific Mission, similar to the European Mission in scope. The Pacific Mission includes: the Hawaiian, Central Pacific, Samoan, Tongan, Tahitian, New Zealand, and Australian missions. Late in February 1947 he left for a tour of the Hawaiian and Central Pacific missions, returning in time for April conference. Following his attendance at conference, he returned to visit the Australian, New Zealand, Samoan, Tongan, and Tahitian missions. He desired to study the possibilities of greater use of the Hawaiian Temple by the peoples of the Pacific through promotion of excursions and the gathering of their genealogies. He also checked on the advisability of establishing Church schools in some of the Pacific missions to improve educational standards of the Church members.

His services, held in the Tabernacle, Wednesday, December 16, were most impressive. President McKay read tributes to Brother Cowley that came from "the uttermost parts of the world," and stated that Brother Cowley was ready and prepared for death: "We believe that death does not end the individual existence, of one who has thus lived, that he lives not only in the memory of friends as indicated

(Concluded on following page)

JANUARY 1954

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**JANUARY 2-31**

## ELDER MATTHEW COWLEY

(Concluded from preceding page)

here today, not only in family, through his children and children's children, but that his personality persists."

President Clark said, "Matt was not cut in the normal pattern of most of us. He was his own pattern, rare gifts, rarely combined. . . . Place and authority never turned his head; he was the humble servant of all with whom he associated. . . . He loved mankind and mankind loved him." He said further words of great comfort: "No righteous man ever leaves this stage of existence until his work is finished."

President Joseph Fielding Smith of the Council of the Twelve gave his tribute through the beautiful and moving passage in Matthew: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." (25:34-35.)

Then President Smith said, "We

loved him for the integrity of his heart, for his devotion to duty, his willingness to serve, his obedience to counsel and to the direction of his brethren."

Bishop Rudd of the Fourth Ward spoke of his great work among the Polynesian peoples and of his devotion and service to the sick, whom Brother Cowley constantly visited and blessed.

Besides his widow, Brother Cowley is survived by a daughter, Mrs. Jewell (Val J.) Sheffield, Salt Lake City; an adopted son, Duncan Meha Cowley, 14, a native of New Zealand, and the following brothers and sisters:

Mrs. Joseph W. (Leona) Olsen, Mrs. John L. (Carol) Dame, and Dr. Hyde Cowley, all of Salt Lake City; Charles Gloyd Cowley, Ogden district judge; Mrs. Laura C. Brossard, wife of Edgar B. Brossard, chairman, US Tariff Commission, Washington D. C.; Mrs. Wayne C. (Elna) Austin, Louis and Joseph Cowley, all of Los Angeles, and Mrs. Lois Cowley Gilchrist, Bethlehem, Pennsylvania.

A stepmother, Mrs. Luella P. Cowley, and two grandchildren, also survive.

## THE TEMPLE CORNERSTONE

(Continued from page 8)

They also heard President Joseph Fielding Smith open with a brief and meaningful prayer and Eldred G. Smith, Patriarch to the Church, offer the benediction.

President McKay read resolutions and congratulatory messages from Governor J. Goodwin Knight of the state of California, Mayor Norris Poulson of Los Angeles, and from the Los Angeles County Board of Supervisors and from the City Council of Los Angeles. He also acknowledged the presence of the Mayors of Santa Monica and Beverly Hills and city councilmen from Los Angeles and other public officials and special guests.

President McKay spoke of the laying of the cornerstone of the Kirtland Temple 120 years ago, and of other succeeding events in the building of Latter-day Saint temples, each each a house of prayer, a house of fasting, a house of faith, a house of

learning, a house of glory, a house of order, a house of God. (D. & C. 88:119; 109:8.)

These excerpts are from President Richards' impressive prayer:

O God, the eternal Father, thou who art the Begetter of our spirits, the Ruler of the universe, the Designer of our lives, and the Bestower of every good and perfect gift, we come before thee in the humility of prayer. Thou knowest the occasion for our assembly and our rejoicing. Thou hast witnessed the beginnings of the noble structure which thy people have resolved to erect to thy holy name as a house of the Lord. Thou seest that this day the cornerstone of the house is laid, symbolic of the completion of the foundations and of the high promise of consummation of the great and glorious purpose it is to subserve in thy holy work of the latter days. As we meet to tender to thee this token of our gift to come, there wells up within our hearts praise and thanksgiving for all the providential circumstances which have brought this blessed day to us.

And now, our Father, midway in the process of construction we pause for this

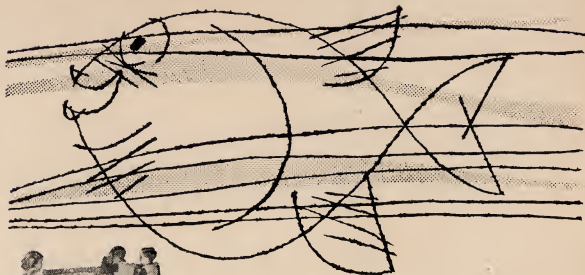
**THE IMPROVEMENT ERA**



sacred ceremony, and officially and reverently do we this day lay the cornerstone of the temple to signify our deep gratitude for that which has been accomplished and our firm resolution, with thy divine aid, to complete this noble structure; and as thy servants, holding the Holy Priesthood, we devote, consecrate and dedicate this cornerstone with all that it represents and typifies, and these ceremonies, unto thee, as an offering from thy grateful people. We pray thee to accept this offering and in thy providence to bring about the completion of this holy temple. As thou hast done in the past, continue to pour out thy blessings upon those who labor and contribute to the consummation of this work. Let the progress of construction go forward without undue or serious interruption. Bless all the workmen, the artisans, the artists, the architects, the draftsmen and the supervisors with an increased measure of devotion and skill in the execution of their assigned functions. May each one be imbued with the realization of the importance of his work—that he serves in the interest of a great and holy cause. . . .

These high purposes for this noble structure we reverently lay before thee, our Father. If it be thy will, may they come to pass, we humbly pray, in the name of Jesus Christ, our Lord. Amen.

## HAVE YOUR CHILDREN SEEN TUBBY



### THE GOLDFISH?

*He's part of the fun of family dinner  
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Special china, prices and souvenir menus for your children

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President Clark observed in his address:

My brothers and sisters and friends:

It has been said that this temple is the largest temple that has been erected in this, the last dispensation. I believe, President McKay, we can go still farther and say that this is the largest temple erected for the purposes for which this temple has been erected, in the entire Christian era. The work which will be done here rapidly, apparently, disappeared from the knowledge of the early Christians, and they had no temple of the kind which this temple is, and erected for the purposes for which this temple has been erected.

To the Latter-day Saints, life is purposeful. We know that we existed before we came here. We know that our existence hereafter will have a direct relationship with what we do here. We know that after we leave here we shall go on through eternity with the rewards which we merit. And we know that in administering his rewards, God will not only be merciful, but will be filled with love. . . .

The laying of the Los Angeles Temple cornerstone was an impressive and satisfying occasion, broadcast in Los Angeles as well as over KSL in Salt Lake City, and recorded and filmed for the future.

JANUARY 1954

## The Magic Word

Printing, the essence of man's freedom and intelligence, is a beacon which has shed light since the dark ages . . . Printing, magic today as for centuries past, casts the searchlight of truth into the four corners of the earth for Americans, the best informed people since time began . . . And in the Intermountain West, a towering beacon of printed truth is The Salt Lake Tribune, an institution whose faithful reporting has established its position as . . .

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# Today's Family—

IRIS PARKER  
Editor

## Your Family — Best Dressed For Less

THE Latter-day Saint housewife of today is faced with problems, many as challenging as those which confronted the pioneer woman of our Church. True, she does not have to clean and card and spin the wool and weave it into material from which to fashion a garment by hand. But she does have the problem of keeping her family well-dressed, often on an income which is strained to the vanishing point with high food costs and other demands of present-day living.

With the problems of the growing family and the limited income in mind, and in co-operation with experts at the Utah State Extension Service, we are passing on a few suggestions to help the LDS homemaker with one phase of her problem—that of making the most of her clothing dollar.

First of all, let us consider the wardrobe of the homemaker herself. It is wise to make some over-all plans before selecting anything new. Take an inventory of your wardrobe. Bring everything up-to-date. Pay for a few alterations, if necessary, to get good articles of clothing in condition where you will enjoy wearing them again. Keep everything in repair—buttons sewed on, hems adjusted, seams let out or taken in, as the case requires—and if there are garments you are sure you won't be wearing, put them aside to be remodeled for the little ones or give them away. Don't have them cluttering your closets and tempting moths.

Clothing lasts longer if it is kept clean. Remove spots and stains immediately.<sup>1</sup> Send your unwashables to a reputable dry cleaning establishment and wash cottons, linens, and

washable synthetics according to directions for the particular fabric. Before putting clothing in storage in off seasons, be sure it is clean. Moths are not attracted to clean, lint-free woolens, but if there is danger of moth infestation, dust or spray closets with DDT.

Now that your clothes are in first-class condition, you will no doubt find that you need fewer new ones than you thought you would. Choose any new addition with these considerations in mind:

### IS IT BECOMING?

Take stock of your personality traits and physical factors. Choose clothing that accentuates your good points and camouflages your bad.

Let your clothes point out your personality highlights and be most suitable to the life you lead. The young mother who is home a great

deal with the children needs a different wardrobe from the woman who is extremely active in Church and civic organizations, or the working wife, or career girl. The casual, outdoor type who enjoys gardening and outings with her husband and children will not dress like her less active, extremely feminine cousin who does nothing more strenuous for recreation than driving the car downtown. Let your clothes tell part of the story of you, *the individual*.

### IS IT IN HARMONY WITH OTHER CLOTHES?

As you select a new article of clothing, ask yourself another question—*how does it fit into my present wardrobe?* For example, would a new brown suit be a good investment? "It is becoming although I thought I couldn't wear brown, and it doesn't cost quite as much as the gray one I've had my eye on. However, I don't have brown accessories. I would need shoes, gloves, and bag—and I'd like a new hat." The practical answer in this case, for the woman on the limited clothing budget, would be to stick to clothes which can be worn with current accessories.



<sup>1</sup>"Stain Removal from Fabrics," Farmers' Bulletin No. 1474, by Margaret S. Furry, Assistant Textile Chemist, US Department of Agriculture.



## IS IT A GOOD BUY?

This brings us to our next point. When you choose clothes, *keep your clothing budget ever in mind.* And this consists of much more than the actual price of the article you are buying. Examine the material. Will it hold up under repeated washings or cleanings? Will it wrinkle easily? Will you enjoy wearing it year in and year out or will the style and color tire you? What about fashion changes that might come up? Does it have a good hem in case the skirt needs lengthening in a year or two? Skirts are the shortest they have been in six years and may soon become longer again. Is it a fashion that is dated? Remember the extreme padded hips of a few years ago when the "new look" came in? The wide, wide skirts held out by petticoats introduced two years ago? The latter are still popular but are not likely to be with us forever. It is smart planning to buy with a view to wearing a good suit or coat for five years—or more. People do it all the time—some of the best dressed women you know. If you're going to indulge in a fad, don't make a big investment out of it.

You will get your money's worth out of your clothes if you make your choices wisely. Don't buy on the spur of the moment. Take time to think over your prospective purchase when you're away from the pressure of the saleslady and have time to consider the investment from every angle. Shop around and compare prices. Take advantage of sales—although the fact that an article is reduced in price does not make it a bargain unless it will be of good service to you.

Most of the above rules will apply whether you sew your own clothes, have them made by a dressmaker, or buy them. For the women who sew, here are a few additional suggestions:

### SUGGESTIONS FOR THE SEAMSTRESS

Don't choose a project that is too difficult for your abilities. Perhaps you have in mind a clever friend who saves money by making her coats and suits as well as her dresses. That is well and good for one who is experienced or has had special training, but too often the result is not satis-

(Concluded on following page)



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## Best Dressed for Less

(Concluded from preceding page)

factory, and you find that you have wasted money on material, and you are forever after discouraged with sewing. It is best to choose a simple pattern, especially for your first article, with a collarless neck or plain collar, simple sleeves, few or no button-holes. Don't try set-in pockets, fancy shirrings, drapery, or difficult tailoring until you have had experience.

Study the lines of the pattern before you buy it. It is often disappointing to those who do their own sewing to find, after they have finished a garment, that it is not becoming. You have a general knowledge of the style of skirt you can wear and the type of neckline that is becoming to you, and if you are careful in your choice, you should be able to make an article that will "do something for you."

Buy the best fabric that you can afford. There is no substitute for quality, and you will enjoy putting meticulous care into your creation if you know that it is the best.

The finest quality woolen fabrics are pre-shrunk when you buy them. If this has not been done, you should have them shrunk by a reliable pressing shop in your community, or you can do it yourself.<sup>2</sup>

Learn to use all of your sewing machine attachments. They are time-savers, and some sewing techniques are impossible without them.

### TIPS FOR THE WELL-DRESSED "TEEN"

There is no member of the family who has more of a wardrobe problem, as a rule, than the teen-age daughter. She has reached the age where she is clothes-conscious—extremely so. Sometimes she has a figure problem, too. Perhaps she is slightly chunky for her age, or she is thin and angular, or she has grown faster than the other girls her age and feels big and awkward. She loves pretty clothes; however, she has not acquired that discrimination which enables her to choose those that will be most becoming to her. She wants the same clothes that her popular friend wears,

<sup>2</sup>"Pre Shrinking of Wool and Interfacing Material," Cl. No. 3, a bulletin by Theda Johnson, Extension Clothing Specialist, Utah State Agricultural College Extension Service, Logan, Utah.



little realizing that what looks well on her petite five-foot-two chum will be ridiculous on her ample five-foot-seven.

If she is interested in clothes, they may very likely be an obsession. There is a time in every girl's life when a new dress at one particular time seems the most important thing in all the world. The fact that she already has enough clothes nor her parents' financial limitations can dissuade her from her insistence on a "new dress." Parents do not want to deprive a beloved child of her heart's desire. Often they sacrifice to get the new dress, only to see it discarded soon.

Encourage your daughter to plan her wardrobe as you do: first to take an inventory; then make necessary repairs; and finally to decide what clothes she wants, and go about choosing those most becoming and practical and harmonious with the rest of her wardrobe.

Be sure that she enrolls in a sewing class in junior high or high school. If you live in a rural section, persuade her to become active in a 4-H Club chapter. They have excellent wardrobe planning and sewing projects for girls. And if your daughter wants to sew at home, encourage her, help her, be patient with her. She will make mistakes, but teach her to take care—to baste and press and fit carefully. Encourage her to correct a mistake immediately. Picking out a seam early in the construction of a garment may mean the difference between its becoming the favorite of her wardrobe and one that will just hang in her closet. Once she has learned the thrill and satisfaction of creating an article of clothing that she is proud to wear, she is well on the way to becoming an enthusiastic seamstress.

Set an example for your daughter. Encourage her to acquire one good, becoming dress or skirt rather than two of poor quality. Teach her to know the colors that are becoming, the styles that do things for her, the wisdom of individuality, and the satisfaction to be derived from staying within a clothing budget. Encourage her to dress like a young lady. You agree that blue jeans are comfortable for her active, outdoor activities, but they are not appropriate for school or shopping. Above all, teach your

(Concluded on following page)



Her cooking took top honors 3 years in a row

## Colorado Cook Wins 10 Awards at State Fair

Mrs. Leslie Halter (left) shows a neighbor some of her prize ribbons. Mrs. Halter, of Canon City, entered her first cooking contest three years ago, and has a total of 25 awards. Just this year she took 10 prize ribbons at the Colorado State Fair.

A busy mother like Mrs. Halter certainly appreciates the convenience of Fleischmann's Active Dry Yeast. "It's so fast and so easy to use," she says. "And it keeps for months."

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## BEST DRESSED FOR LESS

(Continued from preceding page)

daughter modesty in her dress, in conformity with LDS Church standards. Recall the counsel of President J. Reuben Clark, Jr.:

I am sure you girls do not appreciate . . . and it may be not the older ones, that the nudity which your fashions now sanction and indeed call for, has its origin in those minds which seek so to clothe you that you may appeal to the baser passions of men, and if so clothed you shall be assaulted, take at least part of the blame to yourselves. \* \* \* Sisters, you yourselves, those whom you associate with and guide and direct, for the sake of your posterity and the youth of tomorrow, please resume the modesty that your mothers and your grandmothers had, and if you want to know what that was, talk to them somewhat about what you are doing now, and they will tell you. I say to you that unless we do get modesty back among the Latter-day Saints particularly, and in the world, that we are headed for a catastrophe.<sup>3</sup>

The woman who has been to the temple has an additional problem and responsibility in the selection of clothing. The garment, the outward indication of the added blessings and protection she enjoys, is too sacred to be made the subject of criticism or comment.

### CHILDREN'S CLOTHING

Making children's clothing is one certain means of money-saving. And after you have had a little practice in sewing for small ones, you will find it an experience you will enjoy. Little girls do need many dresses to keep them fresh during their active, rough-and-tumble days. To make it easy on yourself, select a basic style that is easy to iron; then when it is made up in different materials and with slight variations, your daughter can have a whole wardrobe at the cost of two or three dresses you would buy readymade.

Tailoring for the young man is simple too, once you have mastered the technique of making small trousers, shirts, and coats. And it is a special boon to the pocketbook when you make your son's clothes from those his father has discarded. It is a simple matter to convert a pair of men's trousers into a pair for his son.<sup>4</sup>

<sup>3</sup>Excerpt from "Plain Talk to Girls" by President J. Reuben Clark, Jr., *THE IMPROVEMENT ERA*, Vol. 49, No. 8, p. 492 (August 1946).  
<sup>4</sup>"From Father to Son," Cl. No. 1, a bulletin by Theta Johnson, Clothing Specialist, Utah State Agricultural College Extension Service, Logan, Utah.

A two-piece suit for a four-year-old boy can be made over from a man's light-weight sport coat, and a simply styled coat and matching beret can be made for a four-year-old girl from a man's suit. And did you know that a teen-age girl can have a smart jumper from a pair of men's trousers? White linen trousers may be converted into a jacket that you'll find lots of use for in your summer wardrobe.<sup>5</sup>

THERE are even ways in which you can re-use sweaters. They can be made over into knitted articles of clothing for children, or they can be unraveled and the yarn re-knitted into another sweater or other article.<sup>6</sup>

Prompt and proper repairs of the clothing you already have will make a considerable reduction in the expense of your family's wardrobe. There is a correct and, a relatively simple, way to make any of the common mends, such as a darning, patching, retreading (reinforcing spots of exceptional wear), and repairing frayed sleeve edges and worn coat collars.<sup>7</sup>

### DUDS FOR DAD

Speaking of frayed sleeves and worn collars, let's not forget Father when we begin allocating the clothing budget. Even though he may prefer sport clothes, he is entitled to one good suit, in the color and cut most becoming to him. It will last him for years if it is well cared for—and he doesn't grow too much. If he is helping cut those corners on the budget, too, and wants to wear out some of his extra suit coats, choose the single-breasted, sportier ones to team up with slacks.

When an occasion such as Father's Day or Father's birthday comes along, arrange for a little harmony in the gift selections by the family. Shirts, ties, and socks—always acceptable gifts—will be sincerely appreciated if they are chosen with a view to enhancing the well-dressed man. You'll be sure to please if you choose a nice white or plain colored shirt and a tie and

<sup>5</sup>"Make-Overs from Men's Suits," Leaflet No. 230, by Charles L. Scott, Associate Home Economics Specialist, US Department of Agriculture.

<sup>6</sup>"Re-Use Sweaters," Cl. No. 3, a bulletin by Theta Johnson, Clothing Specialist, Utah State Agricultural College Extension Service, Logan, Utah.  
<sup>7</sup>"The Art of Mending," Extension Circular 162, by Theta Johnson, Clothing Specialist, Utah State Agricultural College Extension Service, Logan, Utah.

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sox that add color but blend with his suit.

To plan wisely and to spend well—that's the formula for today's well-dressed family. It is a system that all may follow, and the result will be a justifiable pride, not only in the fine appearance of everyone from parents to baby, but also in the fact that it has been accomplished for so little in dollars expended.

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#### SONG FROM A CORNER

By Elaine V. Emans

I thought, her days are colorful indeed—  
But have I not heard arias presented  
By threshers, watched the miracle of seed  
I planted with my hand become a scented  
Rainbow across the garden; have I not  
Seen comedy of kittens good as any?

And quietly, within this little spot,  
Have I not had the chance of wearing many  
New clothes: the blue of courage, and the

gray  
Of faith, and gold of love, being proud of  
all?

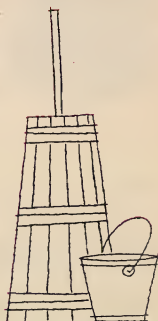
And have I not known friendship in the  
way

Of neighbors, of the written word, of tall  
Trees 'round me, come clemency or shine,  
And, sure though unseen, of His hand in  
mine?



*Now!*

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## Exotic Native Dishes from the Near East

by Winnifred M. Cannon

### EDITOR'S NOTE

I have never met Winnifred M. Cannon nor eaten at her table, but she has been described to me by a number of people as "the best cook I have ever known."

Sister Cannon was born in Logan, Utah, daughter of a stake president, Joseph Morrell. Since her marriage to Clawson Y. Cannon she has lived most of her life outside of Utah in the outlying wards or branches, including Boise, Idaho, and Ames, Iowa. She has served her Church in many capacities, which include president and district president of the Relief Society, as well as bishop's and branch president's wife. At the present time she is in charge of the children's class in Sunday School in Beirut. It is interesting to note that the small group of Church members meet each Sunday in the YMCA rooms there.

Brother and Sister Cannon have three sons, Rowland M., Dr. Robert Y., and Clawson, Jr.; a daughter, Winnifred C. Jardine, Foods Editor of the *Deseret News-Telegram* (who is co-author of her mother's article); and nine grandchildren.



Winnifred M. Cannon

ner we counted twenty-three different dishes. Servants are plentiful and take the place of labor-saving equipment in the western world.

A great amount of bread is consumed; the kind most used is *Khuby*:

*Khuby*

- 3 cups flour
- 1 teaspoon salt
- 2 tablespoons yeast (a dried yeast is used)
- 1½ cups tepid water

Mix all together and knead dough for half an hour. Cover and allow to stand. (In winter it takes about three hours to rise but in summer only one hour.) Divide into four pieces and open each to a round the size of a plate by flapping it from one hand to the other. This bread should be baked in a baker's oven, very hot. When taken from the oven, it is puffed up like a ball but soon flattens out. Men and boys pile it on large wooden trays and carry it through the streets on their heads. In the mountains where ovens are not available, a fire is built under a large metal convex plate, and the dough is patted out until large enough to cover it. We recently visited a baker who makes country bread commercially. He has a large round oven made of local brick in the bottom of which is a fire. Pieces of dough are patted out by a boy to the size of a small plate. The baker then deftly whirls them with his hands into paper-thin, circular

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sheets about two feet across. He then places these on a pillow and, reaching them into the oven, plasters them on the hot side bricks. Three or four sheets are usually cooking at once, and as one is finished, it is replaced by a fresh sheet. We purchased a kilogram (a little more than two pounds) of this bread for forty-five piasters, about thirteen cents.

The cooks of Beirut make a delicious dressing which is used to stuff lamb, chicken, or turkey. I was unable to find a recipe for it, so I asked a Lebanese friend if she could tell me how it is made. I will give it in her words.

"You take one cup of rice, one and a half cups of water, and cook it only half. Cut liver in small pieces like peas, cut one or two onions very small and brown in lamb fat. Add salt, pepper, and the sweet smelling things—cinnamon or cloves—and very much pine nuts [almonds may be used if pine nuts are not available] browned in oil or fat." Stir all together, stuff, and sew. She ended by saying, "Now, Mrs. Cannon, you make it that way only once. After that you put in what you like."

Two dishes, *Tabbouleh* and *Koubbeh*, are favorites here and are served, I am told, when someone you love is coming. Following is a recipe for *Tabbouleh*:

#### *Tabbouleh*

1 cup *burghul* (finely crushed boiled wheat)  
 ½ cup mint leaves  
 1½ cups parsley  
 1 green onion  
 ½ to 1 cup olive oil  
 2 teaspoons salt  
 ½ cup lemon juice  
 1 small tomato

Soak *burghul* until soft. In cold water it requires two hours; in warm water, one hour. Wash parsley and mint leaves thoroughly and chop very fine. Cut the onions into small pieces and wash carefully. Drain *burghul* and add. Pour over the oil, salt, and lemon juice, and mix all together. Chopped tomatoes may be added. It should be eaten with vine leaves, lettuce, or cabbage leaves used as scoops. A friend who has recently returned to the States wrote that she was planting a parsley bed so she would be able to make this dish at home.

We were surprised to see the shelves in the markets well-stocked with American canned and packaged foods. It is not difficult to serve an American dinner, but while here we welcome the opportunity to sample and enjoy dishes which are so different from our own.

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**Mother's American Favorites**

by Winnifred C. Jardine

IT SEEMS strange to say that a branch of the Church could, in a sense, revolve around food. But such, it seemed, was the case with the Ames, Iowa, Branch—and my mother's good cooking. New friends were welcomed; old friends were bidden good-bye; holidays were celebrated; heartaches were soothed with good food prepared by Mother's loving hands.

Each fall as school began, all the LDS students—new and old—came to our home for an evening of good food and fun. Many precious and lasting friendships were begun on these nights. Refreshments were more than likely homemade ice cream—lots of it—and wonderful homemade cookies.

"Utah picnics" were frequent during the summer, and the favorite menu included "Mrs. Cannon's barbecued beef on buns." This juicy mixture, made from whole pieces of boneless beef, was served on Mother's homemade whole wheat buns. (The recipe is ideal for Church functions, for it makes enough filling for fifty buns, and is quick and easy. It has held me in good stead many times for MIA outings, choir parties, and priesthood quorum suppers.)

We always had company on Sunday. Every visitor who attended the branch Sunday School was brought home for dinner. During the war the college campus was filled with navy boys who were taking special training. Although Mother's four children were away, she and Father seated from five to twenty other youngsters at the Sunday dinner table. On holidays Mother saw to it that no Mormon, married or single, was ever homesick. Many's the time that thirty or forty or fifty people would sit down to a bounteous Christmas dinner at our house.

Mother cooked generously when there was a conference or a mission visit so that she could lavish hospitality upon her visitors. Although it's been twenty years since some of these missionaries and mission presidencies were in Ames, they still recall that Mrs. Cannon is "the best cook in the world."

Mother is a gracious hostess, quiet, gentle, a little shy. Everyone loves her more with each meeting. She has a touch with food, there's no denying. But more wonderful is her generosity in sharing cooking secrets with others. Many are the times she's helped new young cooks—showing them in her kitchen, step by step, how to make one of her own specialties.

Mother's reputation went far beyond the bounds of the branch. She did a subtle job of missionary work with her good food. Whenever there was sickness among neighbors or faculty friends, hot rolls along with a good soup or casserole were sent immediately. And children or husbands or wives were kept in our home whenever tragedy struck. On Christmas Eve we had a family custom of taking to neighbors frosted Christmas tea rings, hot out of the oven. Sometimes there were as many as fifty of them to be delivered. It was the spirit of giving demonstrated to four little children who couldn't help learning the lesson well. Through her generous acts Mother turned a hostile community into a loving one that now looks upon the Church with warm and friendly eyes.

This story will not circulate Mother's recipes farther than they've already gone. All Latter-day Saint students who attended school in Ames during the twenty-one years of Mother's and Father's stay there carried something of Mother's cooking away with them. For some, it was recipes, for some it was a twist of the dough or a sprinkling of spice, but for all it was a greater appreciation for the art of cooking and for hospitality.

The Lord blessed Mother with many talents, and she always used them to benefit others. By so doing she has magnified herself!

*Barbecued Beef Filling*

- 4½ pounds boneless beef
- 2 tablespoons shortening
- 2 to 3 cups water
- 4 cups chopped onions
- 4 tablespoons shortening
- 1 cup undiluted tomato soup
- 1 cup catsup
- 4 tablespoons Worcestershire sauce
- Salt
- Pepper

Cut beef into 4-inch pieces; brown well in 2 tablespoons hot fat in heavy kettle; add water, cover and simmer

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until meat is tender. Put meat through coarse grinder. Cook onions in 2 tablespoons fat until lightly browned and transparent. Add to ground beef along with remaining ingredients and enough beef broth to make of right consistency. Makes enough filling for 50 round buns.

#### Hot Spiced Fruit Punch

- 2 1/4 cups sugar
- 4 cups water
- 12 whole cloves
- 4 sticks cinnamon
- 4 allspice berries
- 2 tablespoons coarsely chopped ginger
- 3 cups orange juice
- 2 cups lemon juice
- 2 quarts apple cider or juice

Boil sugar and water together for 10 minutes. Remove from heat and add cloves, cinnamon, allspice and ginger. Cover and allow to stand in warm place for 1 hour. Strain. Just before serving add fruit juices and cider. Bring quickly to boiling point but do not allow to boil. Serve at once. Makes 24 servings.

#### Bing Cherry Salad

- 1 package cherry-flavored gelatin
- 1 cup hot water
- 1 No. 2 can (2 1/2 c.) Bing cherries
- 1 package cream cheese

Dissolve gelatin in hot water and cool. If home-canned cherries are used, measure whole cherries in cup, then fill with juice. Cream the cheese well and add cherry juice a little at a time, creaming constantly, until all juice is added. Remove stones from cherries and place in molds. Combine cheese mixture and cooled gelatin mixture and pour over cherries. Chill. Makes 6 to 8 servings.

#### Silver Cream Pie

- 4 eggs, separated
- 1 cup sugar
- 1 lemon, juice and grated rind
- 1 1/2 teaspoons (1/2 package) unflavored gelatin
- 1/4 cup water
- Salt

Combine egg yolks, 1/2 cup sugar, lemon juice and lemon rind in double boiler and cook until creamy over hot water. Soak gelatin in cold water, then dissolve in hot egg and lemon mixture and add salt. Beat egg whites and slowly add other 1/2 cup sugar. Gently fold in cooled gelatin mixture. Pour into baked 9-inch pie shell and put into refrigerator for 2 hours. May top with 1 cup whipped cream but is not necessary.

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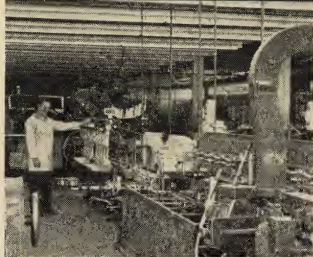
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## LYMAN WIGHT IN EARLY TEXAS

(Continued from page 27)

on deaf ears. Lyman Wight's heart still had not been softened. The elders returned to Galveston, Texas. Then they took a boat back to New Orleans and to Independence, Missouri, later rejoining the Saints on their westward trek.

The Pedernales River proved to be no more friendly than the Colorado, and when the milldam at Zodiac washed out, too, Wight took his colony northeast to Burnet County where on Hamilton Creek he built another milldam and erected another mill and other buildings, including a "temple." Here they ground corn and wheat and had a woodworking factory and sawmill with which they cut cypress trees into lumber and shingles.

Still they were not to succeed in their endeavors, and when the dam on Hamilton Creek washed away as did the others, Wight moved his colony southwest to the Medina River near Bandera in what is now Bandera County. Once more the stalwart group of pioneers built a dam, a sawmill, a gristmill, and woodworking shop, making shingles and lumber from the large cypress trees that abounded in that area. When this Medina River dam washed out, in desperation Wight turned the efforts of his colony to raising cattle, sheep, goats, and farm crops. They were pioneers in these efforts in this area and seemed to meet with some little success.

It was in the spring of 1858 that Lyman Wight planned to take his people out of Texas and back to Missouri, but died before getting out of Texas. Historians report that the decision to leave Texas met with considerable opposition, particularly from members of his own family. His son, Levi Lamoni Wight, gives the following account of the death and the break up of the colony.

"In the spring of 1856 [1858] my father planned another move. Of course, we must all go. Here came quite a test of faith in the technicalities of his religion. I told my wife that I was not going to follow those wild moves any longer. We consulted about the matter for several days and came to the conclusion that we would rebel, and arrange to stay where we were and risk the conse-

quences, and went to plowing. I thought over the matter seriously. My father and mother were getting old and feeble and we could not tell what might happen to them, and finally thought it our duty to follow them once more, so we arranged to go along. On the second day after our start on the projected move, my father suddenly died. The emigration moved on north as far as Bell County, forty miles south of Waco. My two brothers concluded to drop the project and remain in Texas. My mother, of course, dropped out with us; the immigration moved on and we finally drifted back as far as Burnet County."

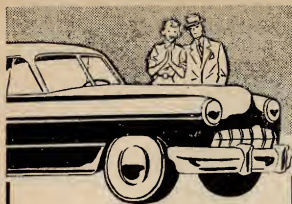
But before the company broke up, Lyman Wight's followers carried his body back to the old settlement at Zodiac near Fredericksburg and buried him in the village burial ground. Part of the colony returned north to the state of Iowa. Some of the others returned to the western part of Texas and some remained in Bandera County. A number of the families went to California.

But of those who went to Texas with Lyman Wight many left names famous in Texas history for bravery and attainment. Many served in the Confederate ranks during the Civil War and some were with Pickett in his immortal attack at Gettysburg, when they charged the Yankee guns and accomplished such tragic destruction, returning to Texas after the war, to become honored citizens.

The Galveston, Texas, *News* commented upon the death of Lyman Wight as follows,

"We believe we have omitted the notice of the death of Mr. Lyman Wight, who, for some thirteen years past, has been the leader of a small and independent Mormon settlement in Texas. As far as we have been able to learn these Mormons have proved themselves to be most excellent citizens of our state, and we are no doubt gratefully indebted to the deceased leader for the orderly conduct, sobriety, industry, and enterprise of his colony. Mr. Wight first came to Texas in November, 1845 (1846) and has been with his colony on our extreme frontier ever since, moving still further west as settlements formed around him, thus always being the pioneer of advance-

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Josiah Clifton, grandfather of the writer who was a free-will Methodist minister and a soldier of the Mexican and Civil wars, knew Lyman Wight well and admired him, although he felt he was "warped" on many subjects pertaining to religion. According to Mr. Clifton, Wight was a very handsome man, over six feet in height, weighing more than two hundred pounds, and having black hair and dark beard. He told many times of seeing Bishop Wight, as he was called, coming to Austin, the capital of Texas, while Wight had his colony at Mount Bonnell. He rode in a fine French carriage drawn by two coal-black mules with a coachman dressed in black. The harness on the mules were ornamented with black tassels and silver buckles and bells of Mexican silver. Wight himself dressed in black broadcloth with highly polished boots and a black hat. In fact, he was by the frontier standards of the time termed a "dude"—not that anyone dared call him this to his face. He was a real spectacle of a man, heavily armed with two navy pistols in silver-mounted holsters, one on each hip, and a fine silver-mounted rifle in the boot in his surrey or carriage. He always had from two to six heavily armed and mounted riders or personal bodyguards on each side of his carriage, all on fine horses. Mr. Clifton commented that Bishop Wight's visit with the governor was always a welcome and colorful one.

It seems from the life and the death of this remarkable man that we can draw further testimony of the truthfulness of the gospel. Lyman Wight possessed many of the qualities of a great leader—courage, intelligence, foresight, and perseverance—but he lost the spark of the gospel when he refused to follow the Lord's anointed. His people enjoyed no permanent prosperity or increase, and although, as individuals and the frontier pioneering group, they are highly honored on the records of the state of Texas, as a religious organization, they had nothing to hold them together after the death of their leader.

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## LDS GROUP IN ATHENS

Pictured on the Acropolis in front of the Parthenon is an LDS group in Athens, Greece. They have been meeting together, studying gospel topics since July 1952. Orin D. Parker is the instructor of the group.

Left to right in the photo are: Sam Gadzia, Orin Parker, Rita Parker, Barbara Fexis, Shirley Gadzia, Emma S. Stephens, Frederick Orton, Charmaine Willis, Karma Evans, Tom Evans, Sally Stephens, Leon R. Stephens, Amy Willis, Andrew W. Willis, George Fexis.



Church are not for us to enjoy, but the ERA brings us conference, the messages of the President, and answers to our questions on scripture, as well as general information of interest.

It is faith promoting, and especially the Editor's Page strengthens my testimony by the conviction and power of President David O. McKay's words. Thanks for your work in producing it and may it always appear to improve all those who read it.

Sincerely,  
/s/ PFC. Claude A. West

Korea

Dear Sirs:

NOW that I'm in Korea I need the ERA more than ever; here is my new address so that you can send it on to me.

Temptations are greater over here and contacts with the Church and members of the Church are less frequent. The ERA can be and is such a wonderful spiritual guide, and I need to be strengthened and prompted to good works as much as anyone. I'm thankful, too, for our prophet's message contained in each issue, for I know it is the word of the Lord and the will of the Lord to us in this day.

Sincerely yours,  
/s/ Pvt. Walter D. Eager

Atlanta, Georgia

Dear Sir:

I SURELY appreciate what the two missionaries have done for me in Atlanta. The Book of Mormon is a very great help to me, also THE IMPROVEMENT ERA. I look forward to receiving each issue very much. There are several others here who enjoy the magazine along with me.

I have received many rich blessings from the Lord since I have been here, and I hope and pray that I can prove myself worthy of all he has done for me in the past, and I also hope and pray that God will keep the Spirit of the Holy Ghost with those who are in the mission field and help us all to see and live like he intended for us to do when he created us. I leave this with you as my testimony, knowing that Joseph Smith was a true prophet and that our Church is the true Church of Jesus Christ of Latter-day Saints.

/s/ Elton Woodmancy





Here's *real* plowing — 8 or more inches deep in any plowable soil. You can subsoil and chisel, too — create new moisture storage; give deep roots a chance in heavy soils, dry out low spots. And set your 7-foot mounted disc harrow at full cut. This is the heavy-duty ability you gain with the CA's hydraulic TRACTION BOOSTER.

(Shown below is the CA's Two-Way, Two-Bottom, Spinner-Type Plow — another measure of new two-plow tractor ability!)



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TRACTOR DIVISION • MILWAUKEE 1, U.S.A.

Ask your Allis-Chalmers  
dealer to demonstrate Two-  
Tractor ability at one low,  
two-plow tractor price.

SNAP-COUPLER is an Allis-Chalmers trademark.

# Two-Tractor Ability

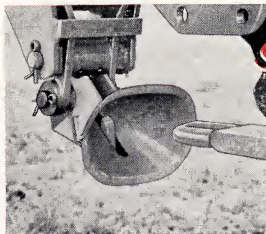
## ON THE ONE-TRACTOR FARM

You can now increase the earning power of your one-tractor operation with new tractor ability. With the two-plow Allis-Chalmers CA you plow deeper. Subsoil. Plant and cultivate with new accuracy and *speed*. Harvest heavier crops with ease. You'll step into a new range of farming capacity without increasing your costs. It's like owning two tractors —



Here's two-plow tractor cultivating — planting and fertilizing, too, unsurpassed in accuracy and speed by any tractor. POWER-SHIFT WHEELS give you the same effect as owning a second tractor. You can switch — quickly — from narrow-row to wide-row crops . . . change to the best setting for any width implement. And — broaden your farming with your choice of a *complete* series of specialized western implements.

On harvesting machines, CA TWO-CLUTCH POWER CONTROL releases *extra* power to the power take-off for handling sudden overloads in heavy crops.



*plus*  
**SNAP-COUPLER**

You simply, (1) — back the CA to engage the wide-funnel SNAP-COUPLER; (2) — close the two lift-arm latches; DRIVE AWAY. It's the handiest quick-hitch for mounted implements ever devised! Available for all CA and WD Tractors.

# Beautiful Beneficial-Land



*A* skier's paradise! Yes, but the high-drifted snow in these mountain watersheds means even more to the cities and farms that dot the lower valleys West. To them it's insurance — a reserve supply of water which can be drawn on during the needs of the long, dry summer ahead. Life insurance of "watershed," too — constituting a financial reserve that you can count on when you need it most. Is your life insurance adequate for the needs of your family? Is it Beneficial?

Quarter billion  
insurance in force

**BENEFICIAL LIFE**  
Insurance Company

David O. McKay, Pres.



Salt Lake City - Utah